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Proaching

The pen has no mercy -- by Anne	14
Inside my A. C. C. meeting room -- by Anne	67
Count on it -- by J. J. Brown	13
There is no such thing as	17
Why do you ever be me	21
As I have my eye on you	2
and many more	3

Ministry of Music

Ignorance is no excuse	96
They are no more	6
Village	10
has	6
.....	6
.....	6
.....	6
.....	6
.....	6
.....	6

SPECIAL ISSUE PRE-PUBLICATION

The Pastor's Study

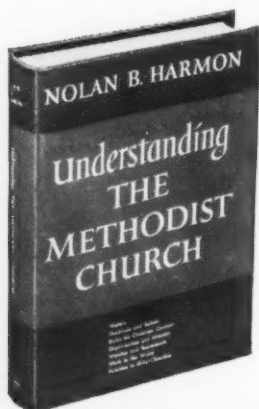
..... by Anne	61
..... by Anne	7
..... by Anne	8
Village - Padua - Smith to the	10
The Union of the	76
As the Date that	61
Glenn's Best	141
TV's Amazing	11
European Picture	71

Pastoral Care

The Japanese With Volcanoes	7
The Smug and	9
Eye-Opening	67
Why Date	4
The Communist	7
The Best	7
Every	10
You Word Power	70
Eye-Opening	3
Why Pictures & Masters	3
Why	3
.....	11

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Index to NEW CHRISTIAN ADVOCATE Volume 1

From October 1956 to December 1957, inclusive

sn sermon
bbn book briefly noted
cw counselor's workshop
ed editorial
ns news
wwk we want to know
tr translated
symp symposium
Dates are indicated as follows: 47-49 O '57 (pages 47-49 October 1957).

A

ABSTINENCE

Seven reasons for total abstinence. Everett Tilson 47 N '56

ACCIDENTS

Church and the law. 119 O '57

ACOUSTICS

Acoustics in the pulpit. Joseph M. Teply, S. J. 93 N '56

Experiments in church acoustics. Joseph M. Teply, S. J. 98 D '56

ADMINISTRATION

Church and the law. 118 D '57

Help for that business meeting. Elsie Carlson Stephenson 34 My '57

Is direct mail effective? A. B. Kennerly 64 Mr '57

It's an idea. 124-5 N '56

It's an idea. 121-2 Ja '57

It's an idea. 120 Mr '57

It's an idea. 124-5 Ap '57

It's an idea. 124 My '57

It's an idea. 121-2 Jl '57

It's an idea. 125 Ag '57

It's an idea. 123-4 O '57

It's an idea. 124 D '57

Parish plan for suburban churches. C. Richard DuFresne 42 O '56

Ten tips for the pastor-administrator. Ted Hightower 66 O '56

What I do with unwanted publications. George W. Goodley 31 N '57

ADOPTION

Minister's role in adoption. Elizabeth McKinney Chmiel 29 My '57

AKERS, Milburn P.

Why should I be interested in a church college? 84 F '57

ALBERTSON, Cyrus E.

Rewards of the associate pastorate. 82 Jl '57

ALCOHOL

First alcoholism courses. ns. 98 My '57

Learning to work with alcoholics. James K. Irwin 20 D '56

Pastoral help for the alcoholic. O. Floyd Feely, Jr. 46 N '57

Should the drinker be allowed to join the

Church. Crowe, Clay, Uhlinger, Rogers symp. 25 My '57

ALFONSO, Mario J.

Christian conscience and race. 48 S '57

ANDERSON, Jack

Counseling a schizophrenic. cw. 69 F '57

Marriage adjustments. cw. 73 Jl '57

ANDREWEES, Lancelot

O Heavenly King. 60 Mr '57

ARCHAEOLOGY

Noah's ark, ancient city objects of search. na. 99 S '57

Pool of Gibeon. na. 105 N '57

ARCHITECTURE

Altar-centered sanctuary. 92 F '57

Altar comes to the people. 89 F '57

Modern design in a rural setting. 80 Ag '57

Tradition in church architecture. James A. Murray 86 O '56

What do church buildings say? Edward S. Frey 21 S '57

ARMITSTEAD, Austin H.

I was a stranger. 27 Ap '57

ASSOCIATE PASTORS

Rewards of the associate pastorate. Howell and Albertson 80 Jl '57

ATOMIC ENERGY

Christian and the atom. C. A. Coulson 42 My '57

ATTENDANCE

It's an idea. 124-Je '57

It's an idea. 123 My '57

It's an idea. 121 Ja '57

When baby goes to church. Fred McLendon, Jr. 29 S '57

Why register attendance? Robert O. Smith 77 N '57

AUTOMATON

Rise and fall of Rev. Automaton. Arthur Oliver 15 Jl '57

B

BAEZ-CAMARGO, G.

Christianity and race relations. 8 Ja '57

BAGBY, Steadman

Filing and finding. 78 Ag '57

BAIR, Frederick H., Jr.

New churches and the law. 15 N '56

BAIRD, J. Arthur

New look at the oral period. 14 D '57

BAKER, Frank

James Evans, apostle of the north. 40 D '56

BAKER, George C., Jr.

Christian wedding. 30 N '56

BALCOMB, Raymond E.

People of a book. sn. 33 N '56

BALSLEY, Eugene R.
How do your records grow? 48 Jl '57

BANKER, Franklin
Our forgotten Moravian minstrels. 49 N '56

BARACKMAN, Paul F.
Sunday martyrdom. 46 Ag '57

BARBEY, Grace Holmes
Children on the world's conscience. 70 D '56

BARBIERI, Sante Uberto
Why missions in Latin America? 21 My '57

BARNARD, Raymond H.
Minister on television. 71 Ap '57

BARTH, Karl
My father: Karl Barth. Markus Barth 16 My '57

BARTH, Markus
My father: Karl Barth. 16 My '57

BEACH, Waldo
Racial crisis and the prophet's task. 28 Ag '57

BEAL, Edward
Men, women, and ministers. 25 S '57

BELIEF
Memory and belief. Lynn Hough Corson 33 Ja '57

BELING, Marian A.
Starting a cherub nursery. 42 N '56

BENSON, F. Murray
Church and the law (see each issue)

BEVAN, Frank
When retirement comes. symp. 96 Ap '57

BIBLE READING
How to read the Bible in public. Dwight E. Stevenson 19 S '57

BIBLE STUDY
And now, the Apocrypha. Luther A. Weigle 28 N '57

Antioch story. E. Jerry Walker sn. 30 F '57

Families in heaven. wwk. 123 Ap '57

Holy Ghost. wwk. 123 Ap. '57

How church groups read the Bible. Paul F. Douglass 37 N '56

New look at the oral period. J. Arthur Baird 14 D '57

Opening the seals to Revelation. Paul E. Brown 45 Ja '57

People of a book. sn. Raymond E. Balcomb 33 N '56

BIBLE TRANSLATION
Now in 1,100 tongues. James Nettinga 60 D '57

BINGO
Fight legalized bingo. 101 F '57

Pastor wins crusade. ns. 110 S '57

BISHOP, John
He preaches to broken hearts. 60 O '57

BISHOPS
Episcopacy: occupational hazards. Gerald Kennedy 54 Mr '57

BLIZZARD, Samuel W.
Training the parish minister. 15 D '56

BONHOEFFER, Dietrich
Bonhoeffer, bridge between liberalism and orthodoxy. George G. Hill 80 Je '57

BOOKS
Borrow books by mail. ns. 92 D '56

Christianity and other religions. Charles S. Braden 65 Mr '57

For Mrs. Preacher. 98 Mr '57

For Mrs. Preacher. 85 My '57

It's a (Methodist) fact. 99 Mr '57

See also BOOK INDEX

BORMANN, Lois
Simplified record of visitation. 62 Je '57

BOSLEY, Harold A.
It all began in Galilee. sn. 19 D '57

Preaching on controversial issues. 33 O '56

BOW, Russell
Sunday night belongs to the church. 54 S '57

BRADEN, Charles S.
Christianity and other religions. 65 Mr '57

BRAUN, H. Myron
How we keep our Sabbaths. 22 Mr '57

BROTHERHOOD
Brotherhood questions. Willard Johnson 65 F '57

For the inner life. wwk. 126 S '57

BROWN, Paul E.
Opening the seals to Revelation. 45 Ja '57

BRUNAVS, Helmut
Religion versus communism. 77 D '57

BUILDING
Church and the law. 124 D '56

It's an idea. 124 D '57

We refuse to become obsolete. Leon E. Hickman 65 N '56

BUILDING MISTAKES
Mistakes church builders make. G. Paul Musselman 33 O '57

BURKHART, Roy A.
Birth control. cw. 80 O '57

Church membership. cw. 54 Ap '57

Three times to reach the family. 43 Ag '57

BURNS, James H.
Burden of guilt. cw. 62 My '57

C

CALKINS, Charles L.
Social security for ministers. 31 Ap '57

CARLSON, Kenneth A.
Whatever will be, will be—or will it? ns. 38 Jl '57

CARLSON, Paul R.
He turned disaster into homes. 33 Ap '57

CARRIKER, Elmer I.
Why don't Protestants attend chapel? "Use wrong measurements." symp. 79 S '57

CARROLL, Edward G.
Time on teen-age hands. 56 D '57

CARTER, Roland G.
Church still lives in Russia. 70 N '56

CARTWRIGHT, Peter
Backtrailing Peter Cartwright. Loyal Morris Thompson 25 O '56

CASE, William F.
Should the preacher teach Sunday school? "There are times. . ." panel 52 O '57

CASE, William F.
Teaching and worship. 50 Ap '57

CEDARLEAF, J. Lennart
Invalid complex. cw. 62 Ja '57

CEMETERIES
It's an idea. 125 F '57

CHAPLAIN
Against industry chaplains. ns. 74 O '56

I'm chaplain to a village. Joseph L. Hughes 64 O '57

Plan chaplain merger. ns. 98 Ap '57

CHAPPELL, Thomas H.
Taking the church to the homebound. 28 Mr '57

CHARLTON, Ella Mae

Our church library. 64 O '57

CHILCOTE, Thomas F. Jr.

What the Methodists of the world said:

"Convictions" 68 Je '57

CHILDREN'S CHRISTMAS

It's an idea. 123 D '57

King's birthday service. Ted Hightower
44 D '57

CHILDREN'S RIGHTS

Church and the law. 124 J1 '57

CHMIEL, Elizabeth McKinney

Minister's role in adoption. 29 My '57

CHOIR LOCATIONS

Where shall we seat the choir? Charles
H. Heaton 70 D '57

CHOIRS

Small choirs sing at Christmas. Bliss

Wiant 46 D '57

Ten commandments for choir members.

William A. Ward 93 O '56

Wanted: more choir members. Carroll L.

Pickering 61 J1 '57

CHRISTIAN EDUCATION

Children in creative activity. Eula A.

Lamphere 61 S '57

Church tour for children. Wouter Van

Garrett 69 J1 '57

Education conference elects first woman

president. ns. 107 D '57

Golden years. 124 N '56

It's an idea. 125 N '56

It's an idea. 122 Ja '57

It's an idea. 125-6 F '57

It's an idea. 120 Mr '57

It's an idea. 124 Ap '57

It's an idea. 122 J1 '57

It's an idea. 124 O '57

Minister's role as teacher. Matthew H.

Gates 33 D '56

Should the preacher teach Sunday school?

Zelley, Thomas, Case panel 49 O '57

Teaching and worship. William F. Case 50

Ap '57

Will we be ready for the flood? Graham

R. Hodges 26 Ja '57

CHRISTIANITY

Christianity a reconciling revolution. W.

Stanley Rowland, Jr. 13 Mr '57

CHRISTIAN LOVE

It all began in Galilee. Harold A. Bosley

sn. 19 D '57

CHRISTIAN VOCATION

Christian vocation 20th century reformation.

Alexander Miller 8 Mr '57

Has the ministry lost its magnetism? Roy

DeLamotte 40 D '57

New religious interest in vocation. Cam-

eron P. Hall 47 Je '57

Pittsburgh experiment. Fred Remington

17 Ja '57

CHRISTIAN YEAR

Christian year. Russell A. Huffman 73 N

'57

CHRISTMAS

Christmas behind the Iron Curtain. Ray-

mond Schuessler 62 D '56

Christmas—sacred and secular. Newman

S. Cryer ed. 3 D '56

For Mrs. Preacher. 119 D '56

It's an idea. 126 F '57

Satellites and the star. T. Otto Nall ed. 5

D '57

Shepherd in a bow tie. Lynn Hough Cor-

son 58 D '56

What is Christmas? sn. John A. Redhead

Jr. 12 D '56

CHURCH AND THE LAW

F. Murray Benson (see each issue)

New churches and the law. Frederick H.

Bair, Jr. 15 N '56

CHURCH IN AFRICA

Church's stand on race relations. W. A.

Landman 72 Ja '57

For Christ and Congo. Alexander J. Reid

17 J1 '57

Hit African racial bill. ns. 99 Ap '57

Start defense fund. 105 F '57

CHURCH IN EUROPE

Church attic—haven from hate and fear.

ns. 102 Ja '57

Hope of east Europe's churches. Robert

Tobias 66 Ap '57

Italy's 'Protestant peril.' ns. 98 D '57

'Practical' politics. 98 F '57

Religious word war. ns. 115 Ag '57

Revolt spurred attendance. ns. 107 Je '57

CHURCH IN RUSSIA

Church still lives in Russia. Roland G.

Carter 70 N '56

They're friendly in Russia. Harry Denman

27 J1 '57

CHURCH PAPERS

Church bulletins and parish papers. Webb

B. Garrison 67 O '57

Three-paper job. T. Otto Nall ed. 6 F '57

CHURCH SERVICES

It's an idea. 126 O '56

It's an idea. 121 D '56

CHURCH SUPPERS

Churches as restaurants. wwk. 120 O '56

Question church meals. ns. 104 Ja '57

CITY CHURCHES

City churches face tests. ns. 99 D '57

Religion returns to Chicago's Loop. Murray

H. Leiffer 8 O '57

CIVILIZATION

Christianity and civilization. Jean Danielou

47 D '56

CLASSIFYING MINISTERS

Men, women, and ministers. Edward Beal

25 S '57

CLAY, Russell E.

Should the drinker be allowed to join

the church? "Society of Saints?" symp.

26 My '57

CLAYPOOL, James V.

What the Methodists of the world said:

"Avoids trivia." 69 Je '57

CLEMMONS, Robert S.

When the pastor leads the group. 73 D '57

CLYMER, Wayne K.

Can the counselor be a prophet? 42 J1 '57

COLAW, Emerson S.

Escapism. cw. 72 Ag '57

COLE, Elbert C.

What the Methodists of the world said:

"File the report." 69 Je '57

COLE, R. Lee

Wesley and modern religion. 96 O '56

COLWELL, Ernest

When retirement comes. symp. 97 Ap '57

COMMISSIONS

Commissions work for us. Lloyd V. Moffett

59 D '56

Judicial council rules on standards com-

mission. ns. 102 D '57

COMMUNION

Closed Communion? wwk. 118 N '57

Communion cloths. wwk. 126 S '57

Consecrated elements. **wwk.** 125 D '56
 "In remembrance of me." 24 S '57
 It's an idea. 125 S '56
 It's an idea. 125 N '56
 Minister meditates. Cecil F. Ristow 30 O '57
 Participating in communion. **wwk.** 118 N '57
 Should they remain? **wwk.** 119 O '56

COMMUNISM
 Christianity, communism, and common sense. G. Bromley Oxnam 10 S '57
 Church and communism. Charles C. West 26 O '57
 Religion versus communism. Helmuta Brunava 77 D '57

CONFERENCE ACTIONS
 (see issues J1, Ag, S, N)

CONN, Howard
 Radio preaching meets spiritual needs. 72 S '57

CONN, Jacob H., M.D.
 Psychiatry needs religion. 8 O '56

COOK, Clair M.
 Charles Stelsie—superior workman. 43 S '57

COPELAND, Kenneth W.
 Pastoral prayer. **symp.** 81 F '57

COPP, John Dixon
 Unmarried mother. **cw.** 58 N '56

CORSON, Lynn Hough
 Memory and belief. 33 Ja '57
 Shepherd in a bow tie. 58 D '56

COULLETTE, J. C.
 What about our smoking rule? "Set a good example." panel. 15 Ag '57

COULSON, C. A.
 Christian and the atom. 42 My '57

COUNSELING
 Birth control. **cw.** 78 O '57
 Burden of guilt. **cw.** 58 My '57
 Can the counselor be a prophet? Wayne K. Clymer 42 J1 '57
 Children's deaths. **cw.** 53 O '56
 Christian vocation. **cw.** 33 D '57
 Church membership. **cw.** 54 Ap '57
 Counseling and the minister's task. Hazen G. Werner 9 Je '57
 Counseling a schizophrenic. **cw.** 66 F '57
 Counselor cannot play God. Gordon Hendrickson 11 N '56
 Counseling parents-to-be. William H. Genné 75 Ag '57
 Escapism. **cw.** 68 Ag '57
 Holding grudges. **cw.** 37 S '57
 Infidelity. **cw.** 74 Je '57
 Invalid complex. **cw.** 61 Ja '57
 Marriage adjustments. **cw.** 71 J1 '57
 Psychiatric patient. **cw.** 35 D '56
 Race relations. **cw.** 80 Mr '57
 Unmarried mother. **cw.** 56 N '56

COURT, Frank A.
 Invocation. 69 D '57
 Should the minister read his sermon? **symp.** "Not even notes." 77 Ja '57

COWPER, William
 Cowper's poem about his mother. Calvin T. Ryan 48 Ap '57

CRADLE ROLL
 Mothers' guild for cradle roll. Shirley Pollock 81 D '57

CREDITORS
 Church and the law. 118 Je '57

CREEDS
 Three creeds. **wwk.** 119 D '57

CREEL, Clyde S.
 Love, unlimited. 82 Ag '57

CROWE, Charles M.
 Should the drinker be allowed to join the church? "Who can judge?" **symp.** 25 My '57
 What we do in Lent. 93 Mr '57

CRUM, Jack
 Why I favor integration. 34 F '57

CRYER, Newman S., Jr.
 Christmas—sacred and secular. ed. 3 D '56
 On getting involved. ed. 5 S '57
 Pentecost and renewal. 5 Je '57
 Secondhand theology. ed. 5 Mr '57
 These laymen went to work. 36 O '56
 Time for greatness. ed. 5 N '57

CUMMINGS, J. Hugh
 14 ways to publicize your church. 44 D '56

D

DANIELOU, Jean
 Christianity and civilization. 47 D '56

DARBY, James C.
 What Wesley believed about Christian perfection. 8 F '57

DAVIDSON, A. J.
 Knowing God in three ways. 70 Je '57

DAVIDSON, Carl M.
 You need a truthful layman. 52 D '56

DAVIS, Harrison
 Christians anonymous. **sn.** 48 Mr '57

DAWSON, J. B.
 Vest-pocket secretary. 19 N '57

DAWSON, Levi
 Name of Jesus. 10 D '56

DAWSON, W. S.
 My bulletin board says. 54 F '57

DAY, Albert E.
 Adventure in spiritual healing. 58 Je '57

DEAD SEA SCROLLS
 Dead Sea Scrolls. John C. Trevor 29 O '56
 Jesus and the Dead Sea Scrolls. Walter G. Williams 18 Ag '57
 Substantial revision. **na.** 105 F '57

DEATH
 Death and after death. Greville P. Lewis 24 D '56
 Hour of death. A Christian doctor. 8 Ap '57
 How to help the dying. Russell L. Dicks 57 O '57
 My rendezvous with death. B. H. Duncan 41 F '57
 When death comes. T. Otto Nall ed. 6 Ap '57

DEEDS
 Church and the law. 121 O '56
 Church and the law. 119 N '56

DeLAMOTTE, Roy C.
 Has the ministry lost its magnetism? 40 D '57
 Man in the grey flannel clericals. 12 Ja '57
 Few-sitter's 5 senses. 26 N '56

DEMAND, H. P.
 Ministry of finance. 80 My '57

DENING, L. Norman
 What about our smoking rule? "Reject our double standard." panel. 16 Ag '57

DENMAN, Harry
 They're friendly in Russia. 27 J1 '57

DIBBLE, Paul G.
 How a tract changed history. 61 Mr '57

DICKS, Russell L.
 Burden of guilt. **cw.** 61 My '57
 How to help the dying. 57 O '57

DILLON, Richard S.
Circuit rider among land grabbers. 59 F '57

DIVORCE
Divorce and remarriage—the church's dilemma. David R. Mace 24 D '57
Inadequate information on divorce. 28 D '57

DOCTRINE
What Wesley believed about Christian perfection. James C. Darby 8 F '57

DODGE, Ralph E.
Islam is alive in Africa. 27 F '57

DOUGLAS, Claude C.
Case for evil. 17 Mr '57

DOUGLASS, Paul F.
How church groups read the Bible. 37 N '56
Tips on group participation. 76 D '57

DRAMA
Drama hits home. ns. 101 Je '57
It's an idea. 121 JI '57
Lord's Supper comes alive. 12 Mr '57

DUNCAN, B. H.
My rendezvous with death. 41 F '57

DUFRESNE, C. Richard
Parish plan for suburban churches. 42 O '56

DUNBAR, Ruth
Martin Ruter's best days. 83 Ag '57

DUNKLE, William Frederick, Jr.
Transferring members with other churches. 36 Mr '57

DUNLAP, Richard J.
Why gambling is morally wrong! 15 N '57

E

EASTER
This is victory. Robert G. Tuttle 64 Ap '57
Tomb was empty. James Martin 22 Ap '57
What to do with God. T. Otto Nall ed. 5 Ap '57

ECONOMICS
Christianity and an economy of abundance. sn. Reinhold Niebuhr 13 O '56
Churches adapt program to economic changes. ns. 101 S '57

ECUMENICAL AFFAIRS
Bishops talk unity. ns. 99 Je '57
Challenge of Oberlin. Albert C. Outler 10 JI '57

Comity means co-operation. Galal J. Kernahan 31 O '57
Consensus and conflict. ns. 106 Je '57
Ecumenicity we need. T. Otto Nall ed. 4 N '56

How stands church union? Harold Wood 89 Mr '57

Nature of the unity we seek. Miller, Reising, Seido 84 Je '57

Our ecumenical task in the light of history. W. A. Visser 't Hooft 70 O '57

Plain talk about unity. ns. 100 O '57
Problem for Oberlin. Walter G. Muelder 14 JI '57

Protestants unite at Richland. Clarence Falk 17 Ap '57

Protestant unity drive gains momentum. ns. 97 S '57
Union success inspires others. ns. 109 D '57

Willing to talk union. ns. 101 D '57

EDITORIAL
On the record (see each issue)

EDUCATION
Church and the law. 117 Je '57

Eight Methodist seminaries enroll Negro students. ns. 99 Ag '57

Issues in current theological education. Henry P. Van Dusen 18 N '56
It's an idea. 124 My '57

Modern prophet's equipment. Gerald O. McCulloh 52 N '56

Pin-point university's job. ns. 87 N '56
Religion in schools. ns. 108 Ap '57

Seminary enrollment up. ns. 80 D '56
To study college church. 103 F '57

Training the parish minister. Samuel W. Blizzard 15 D '56
What I learned in seminary. John W. Van Zanten 36 O '57

Why should I be interested in the church college? Milburn P. Akers 84 F '57

EITZEN, David D.
Psychiatric patient. ew. 37 D '56

ELFORD, Homer J. R.
My call to the ministry. 45 N '57

ELLIOTT, Robert E.
Infidelity. ew. 78 Je '57

ELLIS, Howard
MYF is a redemptive fellowship. 57 Ag '57

ENSLEY, F. Gerald
Difference religion makes. sn. 21 Ja '57

EVANGELISM
Check list for pastoral evangelism. J. Lester McGee 62 Ag '57

EVANGELIST
Evangelist battles cancer. ns. 109 D '57
What makes an evangelist? W. E. Sangster 30 Je '57

EVANS, James
James Evans, apostle of the north. Frank Baker 40 D '56

EVANS, J. Claude
What about our smoking rule? "Abolish the rule." panel. 13 Ag '57

EVIL
Case for evil. Claude C. Douglas 17 Mr '57

EWART, Park J.
Shall we hire outside fund raisers? 66 S '57

F

FALK, Clarence
Protestants unite at Richland. 17 Ap '57

FARRAR, Dorothy H.
What the Methodists of the world said: "An invitation." 67 Je '57

FEELY, O. Floyd, Jr.
Pastoral help for the alcoholic. 46 N '57
Race relations. ew. 84 Mr '57

FERRE, Nels F. S.
Theological opinion. 26 N '57

FILING
Filing and finding. Steadman Bagby 78 Ag '57

FILMS
(see each issue)
Broken mask. 33 My '57
Campus parish. 70 F '57

Christmas around the world. 69 N '56
Church beyond our window. 63 S '57

Counseling for church vocations. 64 D '56
Face of Lincoln. 69 N '56

Films stir controversy. ns. 100 F '57
Great commandment. 89 JI '57

Helen Keller in her story. 63 Je '57
I'd climb the highest mountain. 71 O '56
Immortal love. 63 Mr '57
It happened in Ionia. 53 O '57

Japan. 39 D '57
 John Wesley. 33 My '57
 John Wesley. 33 O '57
 Life of Christ in art. 39 D '57
 Methodism in action. 71 O '56
 MYF in the small church. 82 Ag '57
 Ming May of Malaya. 69 N '56
 None goes his way alone. 32 N '57
 Of cats and people. 83 Ap '57
 One foot in heaven. 49 Ja '57
 Our commission on missions. 83 Ap '57
 Personal item. 49 Ja '57
 Production 5118. 63 Je '57
 Recruiting for the ministry of the church. 63 S '57
 Report: Korea. 71 O '56
 Tell Tale Arm. 69 N '56
 Ten Commandments. 31 Ja '57
 That they may see. 64 D '56
 Tourist. 63 Mr '57
 Upriver in Sarawak. 83 Ap '57
 Upriver in Sarawak. ns. 82 D '56
 What is good for man. 49 Ja '57
 Younger brother. 82 Ag '57

FIRES
 Protection against lightning. 37 My '57
 Too many churches are burning. Raymond Schuessler 57 Ja '57

FIRTH, William E.
 When panhandlers come our way. "I always try to help." panel. 39 N '57

FLEMING, D. F.
 Facing international tensions. 14 O '57

FLOWERS
 Contributions for flowers. wwk. 119 D '57
 It's an idea. 123 O '57
 It's an idea. 123 D '57

FOR MRS. PREACHER
 (see each issue)

FRAKES, Margaret
 Religion, sex, and spectacle in movies. 29 Ja '57

FREE ENTERPRISE
 Our stake in free enterprise. Clarence Seidenspinner 23 Ag '57

FREY, Edward S.
 What do church buildings say? 21 S '57

FUND RAISING
 Dear Mrs. Phlogg. Graham R. Hodges 60 Ap '57
 It's an idea. 121 Ja '57
 It's an idea. 118 Mr '57
 It's an idea. 125 Ap '57
 It's an idea. 124 Je '57
 It's an idea. 124 O '57
 It's an idea. 124 N '57
 Ministry of finance. H. P. Demand 80 My '57
 Shall we hire outside fund raisers? Park J. Ewart 66 S '57
 They certainly get the money. William H. Leach 37 Ap '57
 We do our own fund raising. Gordon Merritt 86 Jl '57
 What about auctions? wwk. 120 O '56

FUNERAL
 Christian funeral. A. W. Martin and Joseph D. Quillian, Jr. 52 Ja '57
 Funeral customs rapped. ns. 111 Ap '57
 Funerals—for Christians. 38 D '57
 Score lavish funerals. ns. 98 Jl '57

FURGESON, Earl H.
 Children's deaths. cw. 56 O '56
 Counseling a schizophrenic. cw. 67 F '57

G

GALLOWAY, Paul V.
 What the Methodists of the world said: "No practical steps." 66 Je '57

GAMBLING
 Why gambling is morally wrong! Richard J. Dunlap 15 N '57

GARRETT, Wouter Van
 Church tour for children. 69 Jl '57
 Don't scold people in public. 41 Mr '57

GARRISON, Webb B.
 All night, they sing the Gospel. 22 Jl '57
 Church bulletins and parish papers. 67 O '57

GATES, Matthew H.
 Minister's role as teacher. 33 D '56

GENNE, William H.
 Counseling parents-to-be. 75 Ag '57

GOOD FRIDAY
 Good Friday as recital. Paul S. Sanders 40 Ap '57

GOODLEY, George W.
 What I do with unwanted publications. 31 N '57

GOSPEL SINGING
 All night, they sing the Gospel. Webb B. Garrison 22 Jl '57

GRAHAM, Billy
 Attack on Graham? ns. 97 Je '57
 Graham's greatness. T. Otto Nall ed. 5 Ag '57

GROUP LEADERS
 When the pastor leads the group. Robert S. Clemmons 73 D '57

GROUP PARTICIPATION
 Tips on group participation. Paul F. Douglass 76 D '57

H

HAGER, Alfred D.
 Steel bands of love. 50 Ja '57

HALL, Cameron P.
 New religious interest in vocation. 47 Je '57

HALLOCK, Everett F.
 Lessons by the levee. 36 Ag '57

HAMMOND, P. Malcolm
 I went in search of preachers. 50 N '57

HANSON, Charles A.
 Counsels of imperfection. 13 F '57

HASS, Lonnie H.
 How we made a community religious census. 53 N '57

HATHAWAY, W. F., Jr.
 Theology invades annual conference. 55 Jl '57

HAYES, Dwight
 Minutes saved . . . minutes earned. 50 O '56

HEALING
 Healing Christ, the same yesterday and today . . . Cyrill C. Richardson 8 Ag '57

HEATON, Charles H.
 Where shall we seat the choir? 70 D '57

HENDRICKSON, Gordon
 Counselor cannot play God. 11 N '56

HICKMAN, Hoyt L.
 What it means to be trinitarians. 10 D '57

HICKMAN, Leon E.
 We refuse to become obsolete. 65 N '56

HIGHTOWER, Ted
 King's birthday service. 44 D '57
 Ten tips for the pastor-administrator. 66 O '56

HILL, George G.

Bonhoeffer, bridge between liberalism and orthodoxy. 80 Je '57

HODGES, Graham R.

Dear Mrs. Plogg. 60 Ap '57

Will we be ready for the flood? 26 Ja '57

HOLMES, Polly Mudge

How to survive the parsonage pregnancy.

73 My '57

HONEYWELL, Mrs. Ray

Should the minister's wife work? "NO!"

57 Jl '57

HOPE

Take heart! William Andrew Keese sn. 33

Ag '57

HOPE AND HEALTH

Theological opinion. Nels F. S. Ferré 26 N

'57

What hope does for man. Harold G. Wolff

21 N '57

HORDERN, William E.

America's revival: asset or liability? 44

O '57

HOWELL, Earl

Rewards of the associate pastorate. 80 Jl

'57

HUFFMAN, Russell A.

Christian year. 73 N '57

HUGHES, Joseph L.

I'm chaplain to a village. 54 O '57

HUNTINGDON, Lady

Faith of Lady Huntingdon. Lucia Myers

29 D '57

HUTCHINSON, Charles X.

Preacher on the parole board. 22 O '56

HUTCHINSON, Paul

American Protestantism in the crisis of

these times. 10 My '57

HYMNS

How to introduce hymns. Austin C. Love-

lace 41 Ja '57

Hymn and the needs of men. William

Watkins Reid 27 D '56

Hymn-helps in public worship. William

W. Reid, Jr. 61 Ap '57

It's an idea. 121 D '56

Many were heavy on doctrine . . . 94 O '56

Pioneer Methodists were singing people!

Worth M. Tippy 91 O '56

Song wanted. wwk. 119 Je '57

I**INCOME TAX**

East tax regulations. ns. 113 Ag '57

Minister and his income tax. A. Gordon

Humphrey 23 F '57

INDUSTRIAL COUNSELING

Pastoral care in an industrial setting.

Clifford H. Peace 15 S '57

INDUSTRIAL RELATIONS

Church goals for industrial relations. A.

Dudley Ward 52 Ag '57

Mix church, industry. ns. 103 Je '57

INSURANCE

Church and the law. 123 D '56

IONA

This is Iona. Roberta Riggelman 64 D '57

IRWIN, James K.

Learning to work with alcoholics. 20 D '56

IRWIN, John C.

Should the minister read his sermon?

symp. "Not in the pulpit." 78 Ja '57

ISLAM

Islam is alive in Africa. Ralph E. Dodge

27 F '57

IT'S AN IDEA . . .

(see each issue)

J**JACKSON, Edgar N.**

Engaging the mind of the listener. 66

Ja '57

JAPANESE MISSIONARY

We don't want this foreigner. Percy Luke

and Mrs. Luke 81 S '57

JENNEY, Ray Freeman

Life-situation preaching. 60 Jl '57

JESUS

Name of Jesus. Levi Dawson 10 D '56

JOHNSON, Charles H., et. al.

Christian wedding. 30 N '56

JOHNSON, Paul E.

Escapism. cw. 73 Ag '57

Pastor and mental health. 33 Jl '57

Race relations. cw. 82 Mr '57

JOHNSON, Willard

Brotherhood questions. 65 F '57

JONES, Orlan R.

Rosemary and the reverend. 30 S '57

JORDAN, Fred J.

When retirement comes. symp. 97 Ap '57

JURISDICTIONS

Denver Methodists propose new jurisdic-

tion in West. ns. 98 O '57

Jurisdiction debate goes on. Edwin H.

Maynard 101 O '56

Time for greatness. Newman S. Cryer, Jr.

ed. 5 N '57

K**KARRAKER, Cyrus**

Our neglected migrant children. 26 Je '57

KEESE, William Andrew

Take heart! sn. 33 Ag. '57

KELLEY, Dean M.

Martyrs of the Reformation. 98 O '56

KENNEDY, Gerald

Episcopacy: occupational hazards. 54 Mr

'57

KENNERLY, A. B.

Is direct mail effective? 64 Mr '57

KERNAHAN, Galal J.

Comity means co-operation. 31 O '57

KEYSOR, Charles W.

Service clubs and the minister. 83 O '56

KIERKEGAARD

Lonely Kierkegaard. W. F. Lofthouse 73

N '56

KINCHELOE, Marvin S.

My call to the ministry. 23 D '57

KISSACK, Reginald

Mehodism in Italy. 47 F '57

KOINONIA

Attacks rally support. ns. 104 Ap '57

Link attacks to Little Rock. ns. 104 N '57

KUHNLE, Howard A.

Devotions: beside the sick bed. 88 Ja '57

What does your ministerial association

talk about? 18 D '57

L**LABOR DAY**

On getting involved. Newman S. Cryer,

Jr. ed. 5 S '57

LAMAR, W. Fred, Jr.

Why are preachers run to death? 19 O '57

LAMBERT, Russell W.
Church and the United Nations. sn. 68 O '56

LAMOTT, Willis Church
New strategy in missions. 74 D '56

LAMPHERE, Eula A.
Children in creative activity. 51 S '57

LANDMAN, W. A.
Church's stand on race relations. 72 Ja '57

LAW SUITS
Church and the law. 122 My '57

LAY ACTIVITIES
It's an idea. 125 O '56
It's an idea. 125 N '56
It's an idea. 124 Ap '57
Lay revival: bane or blessing? Powers
McLeod 85 Je '57
These laymen went to work. Newman S.
Cryer, Jr. 36 O '56
You need a truthful layman. Carl M.
Davidson 52 D '56

LAY LEADERS
What about lay leadership? John C.
Soltman 63 F '57

LEACH, William H.
They certainly get the money. 37 Ap '57

LEIFFER, Murray H.
Religion returns to Chicago's Loop. 8 O '57

LENT
Meaning of Lent for Protestants. Harris
Franklin Rall 58 Mr '57
What we do in Lent. Charles M. Crowe
93 Mr '57

LEPROSY
Lessons by the levee. Everett F. Hallock
36 Ag '57

LE ROUX, Arthur W.
Are ministers too busy? 87 Mr '57

LESLIE, Robert C.
Marriage adjustments. cw. 74 J1 '57

LEWIS, Greville P.
Death and after death. 24 D '56

LIBRARY
Our church library. Ella Mae Charlton
64 O '57

LIFE
Where dwellest thou? Leslie D. Weather-
head sn. 43 Ap '57

LITERACY
Evaluate literacy work. ns. 105 Mr '57

LOFTHOUSE, W. F.
Lonely Kierkegaard. 73 N '56

LOVELACE, Austin C.
How to introduce hymns. 41 Ja '57

LOY, Allan W.
Indian church in Fiji. 87 Ja '57

LUCAS, W. Carmon
Your choir on television. 53 Ap '57

LUKE, Percy and Mrs.
We don't want this foreigner. 81 S '57

M

McCULLOH, Gerald O.
Modern prophet's equipment. 52 N '56

McDERMOTT, William F.
Lincoln in ebony. 97 N '56

McGEE, J. Lester
Check list for pastoral evangelism. 62 Ag
'57

Our ministry to military personnel. 59 N
'57

McGEEHON, Carl W.
Why don't Protestants attend chapel?
"Ministry needs strengthening." symp.
75 S '57

McLENDON, Fred, Jr.
When baby goes to church. 29 S '57

MacLENNAN, David A.
Should the minister read his sermon?
symp. "Hardly ever" 79 Ja '57

McLEOD, Powers
Lay revival: bane or blessing? 85 Je '57

McPHERSON, Nenien C., Jr.
Pastoral prayer. symp. 80 F '57

MACE, David R.
Divorce and remarriage—the church's
dilemma. 24 D '57

MAINTENANCE
It's an idea. 126 F '57

MAN AND GOD
Is man the master? Norman S. Ream sn.
33 N '57

MARRIAGE
Church and the law. 121 Ag '57

For Mrs. Preacher. 122 N '56
Look at family tensions. ns. 78 O '56

MARTIN, A. W. and Joseph D. Quillian, Jr.
Christian funeral. 52 Ja '57

MARTIN, James
Tomb was empty. 22 Ap '57

MARY
Protestant appreciation of Mary. Edward
T. Ramsdell 6 D '56

MASER, Frederick E.
World's best-loved hymns. 10 N '57

MATURITY
On growing up. Everett W. Palmer sn. 47
My '57

MAVES, Paul B.
Birth control. cw. 81 O '57
Psychiatric patient. cw. 38-9 D '56

MAYFIELD, Robert
What the Methodists of the world said:
"Church's concern." 66 Je '57

MAYNARD, Edwin H.
Jurisdiction debate goes on. 101 O '56

MEMBERSHIP
Dropping from membership. ww. 119 Je
'57

It's an idea. 124 Je '57
Methodist confirmation. ww. 126 J1 '57
Steel bands of love. Alfred D. Hager 50
Ja '57

Transferring members. ww. 117 My '57
Transferring members with other churches.
William Frederick Dunkle, Jr. 36 Mr '57

MENTAL HEALTH
Pastor and mental health. Paul E. Johnson
83 J1 '57

MERRITT, Gordon
We do our own fund raising. 86 J1 '57

METHODISM
Reformation we need. T. Otto Nall 5 O '57

METHODIST STATISTICS
9½ million Methodists. ns. 103 Ja '57

METHODIST YOUTH FELLOWSHIP
MYF is a redemptive fellowship. Howard
Ellis 57 Ag '57

MEXICO'S CHURCHES
Mexico's audacious church architecture.
Emil Zubryn 64 J1 '57

MIGRANTS
It's an idea. 123 N '57
I was a stranger. Austin H. Armitstead 27
Ap '57

Our neglected migrant children. Cyrus
Karraker 26 Je '57

MILITARY PERSONNEL
Our ministry to military personnel. Snavely
and McGee 59 N '57

MILLER, Alexander
Christian vocation 20th century reformation. 8 Mr '57

MILLER, Francis P.
Nature of the unity we seek. "Common denominators." 84 Je '57

MILLER, Ward S.
Your newspaper editor and you. 61 N '56

MINISTERS
Are ministers too busy? Arthur W. LeRoux 87 Mr '57

Church and the law. 117 Ja '57
Man in the grey flannel clericals. Roy C. DeLamotte 12 Ja '57

On keeping ministers alive. Roy M. Pearson 14 Ap '57

MINISTER'S WIFE
For Mrs. Preacher. 116 Ap '57
For Mrs. Preacher. 93 F '57
For Mrs. Preacher. 97 Mr '57
How to survive the parsonage pregnancy. Polly Mudge Holmes 73 My '57
Where the wife stands. wwk. 118 F '57

MINISTRY
Church and the law. 117 D '57
I went in search of preachers. P. Malcolm Hammond 50 N '57

My call to the ministry. Homer J. R. Elford 45 N '57

My call to the ministry. Marvin S. Kinche-
loe 23 D '57

Our perplexed profession. T. Otto Nall ed.
3 N '56

Rosemary and the reverend. Orlan R. Jones 30 S '57

What does your ministerial association
talk about? Howard A. Kuhnle 18 D '57

Why are preachers run to death? W. Fred
Lamar, Jr. 19 O '57

MISSIONS
India Methodist church led by native
bishops. ns. 105 Ja '57

Indian church in Fiji. Allan W. Loy 37
Ja '57

It's an idea. 125 O '56

New strategy in missions. Willis Church
Lamott 74 D '56

Organize new conference. ns. 101 F '57

Other religions, discord hamper Far East
missions. ns. 100 Ja '57

Reading history as Christians. Paul Jo-
hannes Tillich 44 O '56

Why missions in Latin America? Sante
Uberto Barbieri 21 My '57

MOFFETT, Lloyd V.
Commissions work for us. 59 D '56

MOON, Robert W.
What the Methodists of the world said:
"Rich experience." 67 Je '57

MORTGAGE
Shall we burn the mortgage? wwk. 118
N '57

MOTHER
For Mrs. Preacher. 84 My '57

MOVIES
Religion, sex, and spectacle in movies.
Margaret Frakes 29 Ja '57

MUELDER, Walter G.
Ethics and the interior life. 18 Je '57

Problem for Oberlin. 14 Jl '57

MURRAY, James A.
Tradition in church architecture. 86 O '56

MUSIC
It's an idea. 123 D '57

Music directors seek higher standards. ns.
109 S '57

Must the organ be second fiddle? William
H. Scheide 65 D '56

Our forgotten Moravian minstrels. Frank-
lin Banker 49 N '56

MUSSELMAN, G. Paul
Mistakes church builders make. 33 O '57

MYERS, Lucia
Faith of Lady Huntingdon. 29 D '57

N

NALL, T. Otto
Conversation about stained glass. 41 Je '57

Disarmament delusions. ed. 5 Jl '57

Ecumenicity we need. ed. 4 N '56

European Methodism comes of age. 17
O '56

Graham's greatness. ed. 5 Ag '57

Iron-curtain Methodists. ed. 4 F '57

Many-sided mandate. ed. 4 Ja '57

Our perplexed profession. ed. 3 N '56

Protestant-catholic rifts. ed. 5 My '57

Reformation we need. 5 O '57

Satellites and the star. ed. 5 D '57

Stately goings of our God. ed. 3 O '56

Three-paper job. ed. 6 F '57

What to do with God. ed. 5 Ap '57

When death comes. ed. 6 Ap '57

NATIONAL COUNCIL OF CHURCHES
Weaknesses, yes, but National Council
measures up. ns. 98 N '57

NETTINGA, James
Now in 1,100 tongues. 60 D '57

NEW CHRISTIAN ADVOCATE
Stately goings of our God. T. Otto Nall
ed. 3 O '56

NEWSLETTER
(see each issue)

NIEBUHR, Reinhold
Christianity and an economy of abundance.
sn. 13 O '56

Passivity in the thought of Reinhold
Niebuhr. Mack B. Stokes 13 Je '57

NURSERY
Starting a cherub nursery. Marian A.
Beling 42 N '56

NYE, Mrs. Lawrence E.
Should the minister's wife work? "Yes!"
58 Jl '57

O

OATES, Wayne E.
Christian vocation. cw. 37 D '57

Invalid complex. cw. 64 Ja '57

OFFERING
Askings—acceptances. wwk. 125 D '56

Church and the law. 120 N '56

Proper time. wwk. 119 O '56

OLIVER, Arthur
Rise and fall of Rev. Automaton. 15 Jl '57

OMAN, John B.
Prayer by telephone. 70 Ap '57

ONE ON US
(Preacher Humor) (see each issue)

OPEN FORUM
(see each issue)

OUTLER, Albert C.
Challenge of Oberlin. 10 Jl '57

OXNAM, G. Bromley
Christianity, communism, and common
sense. 10 S '57

P

PALMER, Everett W.
On growing up. sn. 47 My '57

PANHANDLERS

When panhandlers come our way. Sayre, Firth, Shipp panel. 37 N '57

PAROLE

Preacher on the parole board. Charles X. Hutchinson 22 O '56

PARSONAGE

For Mrs. Preacher. 116 O '56

For Mrs. Preacher. 122 N '56

For Mrs. Preacher. 84 J1 '57

For Mrs. Preacher. 113 S '57

For Mrs. Preacher. 95 N '57

Preserve parsonage privacy, pastors plead. ns. 101 Ag '57

PARSONAGE FAMILY

For Mrs. Preacher. 111 Je '57

For Mrs. Preacher. 97 Ag '57

PASTORAL CARE

It's an idea. 124 D '57

Lessons from the first 10 years. Samuel Southard 20 F '57

PEACE

Disarmament delusions. T. Otto Nall ed. 5 J1 '57

Division on disarmament. ns. 112 J1 '57

Many-sided mandate. T. Otto Nall ed. 4 Ja '57

Ministers seek nuclear ban. ns. 102 O '57

PEACE, Clifford H.

Pastoral care in an industrial setting. 15 S '57

PEARSON, Roy M.

On keeping ministers alive. 14 Ap '57

PEDEN, Milton Jay

We can improve Methodist worship. 43 Mr '57

PENSION

Pension assets up \$5 million. ns. 104 N '57

Pensions in Chicago. ns. 112 Mr '57

To interpret pensions. ns. 108 O '57

PENTECOST

Pentecost and renewal. Newman S. Cryer, Jr. ed. 5 Je '57

PERFECTION

Counsels of imperfection. Charles A. Hanson 13 F '57

PERKINS, E. Benson

Charles Wesley—also a founder of Methodism. 33 S '57

PEWS

Reserved pews. ww. 126 J1 '57

PHILLIPS, Joseph C.

Please talk our language. 37 F '57

PICKERING, Carroll L.

Wanted: more choir members. 51 J1 '57

PIERCE, Lovick

Personal word to pastors. 1 O '57

PIERCE, Lovick and Edgar Washabaugh

Better to serve you. ed. 7 O '56

PILGRIM, Walter N.

These pastors like school. 33 Je '57

POEMS

Candles in my heart. Isabel Sanderson 114 S '57

For Mrs. Preacher. 115 Ja '57

Love, unlimited. Clyde S. Creel 82 Ag '57

O Heavenly King. Lancelot Andrewes 60 Mr '57

Poetry for preaching. 61 Ag '57

Prayer of a near-Christian. Jan Vanderburgh 88 Je '57

Prayers for Christmas. 104 D '56

Prayer for minister's wife. Emma Betsy Larson 118 Ap '57

Soldiers' temple. Frank Stebbing 25 N '56

Wash me, God. W. Russell Shull 25 Je '57

POLITICS

Churchmen's opinions count in congress. ns. 107 Je '57

Ministers and partisan politics. 9 N '56

Politics: anticipatory afterthoughts. Tyler Thompson 6 N '56

POLLOCK, Shirley

Mother's guild for cradle roll. 81 D '57

PRAYER

At prayer in Lent and Easter. 85 Ap '57

Invocation. Frank A. Court 69 D '57

I pray for my people. 31 D '56

It's an idea. 125 O '56

It's an idea. 118 Mr '57

It's an idea. 120 Mr '57

Pastoral prayer. symp. McPherson, Copeland, Seidenspinner, Watts 80 F '57

Prayer by telephone. John B. Oman 70 Ap '57

Prayers for Christmas. 104 D '56

PRAYER ALTAR

We adopted the prayer altar. William H. Wallace 23 Je '57

PREACHER'S KIDS

For Mrs. Preacher. 112 O '57

PREACHING

Dramatic monologue sermon. Gilbert Ramsey 76 O '57

Engaging the mind of the listener. Edgar N. Jackson 66 Ja '57

It's an idea. 121 D '56

It's an idea. 122 Ja '57

It's an idea. 123 My '57

It's an idea. 123-4 N '57

Lessons from Press, TV. ns. 101 Mr '57

Life-situation preaching. Ray Freeman Jenney 60 J1 '57

Old words like thin coins. ns. 79 O '56

Pew-sitter's 5 senses. Roy C. DeLamotte 26 N '56

Please talk our language. Joseph C. Phillips 37 F '57

Preaching on controversial issues. Harold A. Bosley 33 O '56

Sermons in sonnets. ns. 104 F '57

Sermon suggestions (see each issue)

Should the minister read his sermon? symp. "Hardly ever." David A. MacLennan 79 Ja '57

Should the minister read his sermon? symp. "It depends . . ." Albert P. Shirkey 76 Ja '57

Should the minister read his sermon? symp. "Not even notes." Frank A. Court 77 Ja '57

Should the minister read his sermon? symp. "Not in the pulpit." John C. Irwin 78 Ja '57

Sunday martyrdom. Paul F. Barackman 46 Ag '57

PRINTING

Church and the law. 121-2 Mr '57

PROPERTY

Church and the law. 121 O '56

Church and the law. 119 N '56

Church and the law. 117 Ja '57

Church and the law. 123-4 F '57

Church and the law. 121 Ap '57

Church and the law. 122 My '57

Church and the law. 117 Je '57

Church and the law. 124 J1 '57

Church and the law. 120 S '57

PROTESTANTISM

American Protestantism in the crises of

these times. Paul Hutchinson 10 My '57
 Protestant-Catholic rifts. T. Otto Nail ed.
 5 My '57
 Protestant idea in history. F. J. Yetter
 83 O '57
 'Tensions will ease.' ns. 100 S '57

PSYCHIATRY

Psychiatry needs religion. Jacob H. Conn,
 M.D. 8 O '56

PUBLICITY

14 ways to publicize your church. J.
 Hugh Cummings 44 D '56
 It's an idea. 126 O '56
 It's an idea. 126 Ja '57
 It's an idea. 125 F '57
 It's an idea. 121 JI '57
 It's an idea. 125 Ag '57
 It's an idea. 125 S '57
 It's an idea. 123 N '57

PUBLIC RELATIONS

For Mrs. Preacher. 115 Ja '57
 It's an idea. 124 N '56
 It's an idea. 125 Ap '57
 It's an idea. 122 JI '57
 My bulletin board says. W. S. Dawson
 54 F '57
 Your newspaper editor and you. Ward
 S. Miller 61 N '56

PUBLISHER'S STATEMENT

Better to serve you. Lovick Pierce and J.
 Edgar Washabaugh ed. 7 O '56
 Personal word to pastors. Lovick Pierce
 1 O '57

Q

QUILLIAN, Joseph D., Jr. and A. W. Martin
 Christian funeral. 52 Ja '57

R

RACE RELATIONS

Cautious on integration. ns. 111 Ja '57
 Christian conscience and race. Mario J.
 Alfonso 48 S '57
 Christianity and race relations. G. Baez-
 Camargo 8 Ja '57
 Court, the church, and the community.
 Foy Valentine 15 F '57
 Deep South clergy speak on race relations.
 ns. 97 D '57
 No integration policy? ns. 98 Ap '57
 Progress is "impressive." ns. 111 Mr '57
 Racial crisis and the prophet's task. Waldo
 Beach 28 Ag '57
 Report from Clinton. 98 Ja '57
 Threaten Knoxville Pastor. ns. 99 Mr '57
 Why I favor integration. Jack Crum 34
 F '57

RADIO PREACHING

Radio preaching meets spiritual needs.
 Howard Conn 72 S '57

RALL, Harris Franklin

Meaning of Lent for Protestants. 58 Mr
 '57

RAMSDELL, Edward T.

Protestant appreciation of Mary. 6 D '56

RAMSEY, Gilbert

Dramatic monologue sermon. 76 O '57

RATING CHURCHES

How does your church rate? Robert O.
 Smith 76 JI '57

REAM, Carl

Mining and learning. 25 Mr '57

REAM, Norman S.

Is man the master? sn. 33 N '57

RECOGNIZING LAYMEN

Holding lay workers. H. L. Sherman 52
 Mr '57

RECORDS

How do your records grow? Eugene R.
 Balsley 48 JI '57
 It's an idea. 125 Ag '57
 Minutes saved . . . minutes earned. Dwight
 Hayes 50 O '56
 Simplified record of visitation. Lois Bor-
 mann 62 Je '57
 Vest-pocket secretary. J. B. Dawson 19
 N '57

REDHEAD, John A., Jr.

What is Christmas? sn. 12 D '56

REFORMATION DAY

Martyrs of the Reformation. Dean M.
 Kelley 98 O '56

REFUGEES

"Old" refugees bitter. ns. 110 Mr '57
 Sponsors for refugees. wwk. 118 F '57

REID, Alexander J.

For Christ and Congo. 17 JI '57

REID, William W., Jr.

Hymn-helps in public worship. 61 Ap '57
 Methodism's poet laureate. 21 O '57

RELIGIOUS CENSUS

How we made a community religious
 census. Lonnie H. Hass 53 N '57

REID, William Watkins

Hymn and the needs of men. 27 D '56
 Lands of decision. 58 O '56

REISSIG, Frederick E.

Nature of the unity we seek. "How local
 is ecumenicity?" 84 Je '57

RELIGION

Difference religion makes. sn. F. Gerald
 Ensley 21 Ja '57
 Religion, stewardship, and social action.
 Roger L. Shinn 74 Ap '57

REMBRANDT

Rembrandt: a painter of the Bible. W. A.
 Visser 't Hooft 64 My '57

REMINGTON, Fred

Pittsburgh experiment. 17 Ja '57

RETIREMENT

When retirement comes. Root, Bevan,
 Colwell, Jordan, symp. 93 Ap '57

REVIVAL

America's revival: asset or liability?
 William E. Hordern 44 O '57

RICHARDS, Herbert E.

Our shut-ins are not shut out. 56 F '57

RICHARDSON, Cyril C.

Healing Christ, the same yesterday and
 today. 8 Ag '57

RIGGLEMAN, Roberta

This is Iona. 64 D '57

RISTOW, Cecil F.

Minister meditates. 30 O '57

ROGERS, Kenneth G.

Should the drinker be allowed to join the
 church? "An arbitrary barrier." symp.
 28 Mr '57

ROLE OF CHURCH

Christians anonymous. Harrison Davis sn.
 48 Mr '57

ROOT, Herbert Jackson

When retirement comes. symp. 94 Ap '57

ROWLAND, W. Stanley, Jr.

Christianity a reconciling revolution. 13
 Mr '57

RUTER, Martin

Martin Ruter's best days. Ruth Dunbar 83
 Ag '57

RYAN, Calvia T.

Cowper's poem about his mother. 48 Ap '57

S

SABBATH OBSERVANCE

How we keep our Sabbaths. H. Myron

Braun 22 Mr '57

SALARY

Church and the law. 122 Mr '57

Church and the law. 124 F '57

Clergy salaries up for national study. ns.

108 N '57

Pastors' salaries and pensions increased.

ns. 101 J1 '57

Some soundings on salary. ns. 106 D '57

SANDERS, Paul S.

Good Friday as recital. 40 Ap '57

SANDERSON, Isabel

Candles in my heart. 114 S '57

SANGSTER, W. E.

What makes an evangelist? 30 Je '57

SATELLITES

Orbiting satellites raise moral issues. ns.

101 D '57

SAVACOO, Harry M.

How do we strengthen the inner life? 52

My '57

SAYRE, Charles A.

When panhandlers come our way. "I

screen them." panel. 37 N '57

SCHEIDE, William H.

Must the organ be second fiddle? 65 D '56

SCHUESSLER, Raymond

Christmas behind the Iron Curtain. 62 D

'56

Too many churches are burning. 57 Ja '57

SCOLDING IN PUBLIC

Don't scold people in public. Wouter van

Garrett 41 Mr '57

SCOTFORD, John R.

Sculpture in American Protestantism. 64

N '57

SCULPTURE

Sculpture in American Protestantism. John

R. Scotford 64 N '57

SEIDENSPINNER, Clarence

Our stake in free enterprise. 23 Ag '57

Pastoral prayer. symp. 82 F '57

Social gospel in divine worship. 55 My '57

What worship is all about. 23 N '56

SEIDO, Ogawa

Nature of the unity we seek. "Means to

an end." 84 Je '57

SERMON ILLUSTRATIONS

This Is My Best (see each issue)

SERMON SUGGESTIONS

It's an idea. 121 D '56

SERVICE CLUBS

Leading service clubs at a glance. 84 O

'56

Service clubs and the minister. Charles

W. Keyser 83 O '56

SERVICEMAN'S ATTENDANCE

Why don't Protestants attend chapel?

McGeehan, Shirkey, Carriker. symp. 75

S '57

SHERMAN, H. L.

Holding lay workers. 52 Mr '57

SHINN, Roger L.

Religion, stewardship, and social action.

74 Ap '57

SHIPMAN, Raymond M.

From house to house. 50 D '57

SHIPP, Thomas J.

When panhandlers come our way. "I work

with agencies." panel. 40 N '57

SHIRKEY, Albert P.

Should the minister read his sermon?

symp. "It depends . . ." 76 Ja '57

Why don't Protestants attend chapel?

"Faith and loyalty lacking." symp. 78

S '57

SHULL, W. Russell

Wash me, God. 25 Je '57

SHUT-INS

It's an idea. 118 Mr '57

It's an idea. 122 J1 '57

It's an idea. 123 D '57

Our shut-ins are not shut out. Herbert E.

Richards 56 F '57

Taking the church to the homebound.

Thomas H. Chappell 28 Mr '57

SILENCE

Healing of silence. Glen Weimer 37 J1 '57

Therapy of silence. Frederick H. Haag

sn. 68 N '57

SIMPSON, Matthew

Life of Matthew Simpson. Horace Greeley

Smith 90 Ja '57

SLOCUM, William Eler

Are Sunday schools competing with the

church? 49 F '57

SMITH, Horace Greeley

Life of Matthew Simpson. 90 Ja '57

SMITH, ROBERT O.

How does your church rate? 76 J1 '57

Why register attendance? 77 N '57

SMOKING

What about our smoking rule? panel.

Evans, Coulliette, Deming 13 Ag '57

SNAKE HANDLING

Church and the law. 124 J1 '57

SNAVELY, Frank R.

Our ministry to military personnel. 59 N

'57

SOCIAL AND ECONOMIC RELATIONS

Message on social issues. ns. 102 N '57

SOCIAL CREED

From Methodism's social creed. 64 S '57

SOCIAL GOSPEL

Social gospel in divine worship. Clarence

Seidenspinner 55 My '57

SOCIAL SECURITY

New social security bill. ns. 101 N '57

Social security coverage. ns. 105 F '57

Social security for ministers. Charles L.

Calkins 31 Ap '57

SOLTMAN, John C.

What about lay leaders? 63 F '57

SOUTHARD, Samuel

Lessons from the first 10 years. 20 F '57

SPENCER, Harry C.

Films for churches (see each issue)

SPIRITUAL HEALING

Adventure in spiritual healing. Albert E.

Day 58 Je '57

SPIRITUAL LIFE

Ethics and the interior life. Walter G.

Muelder 18 Je '57

How do we strengthen the inner life?

Harry M. Savacool 52 My '57

SPOTTSWOOD, C. L., Jr.

We are in business on Mt. Apo. 41 N '57

STAINED GLASS

Conversation about stained glass. T. Otto

Nall 41 Je '57

STEBBING, Frank

Soldiers' temple. 25 N '56

STELZLE, Charles

Charles Stelzle—superior workman. Clair

M. Cook 43 S '57

STEPHENSON, Elsie Carson

Help for that business meeting. 34 My '57

STEVENSON, Dwight E.

How to read the Bible in public. 19 S '57

STIMSON, Roger C.

He turned disaster into homes. Paul R. Carlson 33 Ap '57

STOKES, Mack B.

Passivity in the thought of Reinhold Niebuhr. 13 Je '57

SUFFERING

Whatever will be, will be—or will it? Kenneth A. Carlson an. 38 Jl '57

SUMMER EMPLOYMENT

It's an idea. 121 D '56

SUNDAY NIGHT

Sunday night belongs to the church. Russell Bow 54 S '57

SUNDAY SCHOOLS

Are Sunday schools competing with the church? William Esler Slocum 49 F '57

SUPPLY PASTORS

Supply pastors can't vote. ns. 85 D '56
These pastors like school. Walter N. Pilgrim 33 Je '57

T**TELEVISION**

Christian home survival first choice TV topic. ns. 112 Ag '57

Minister on television. Raymond H. Barnard 71 Ap '57

Your choir on television. W. Carmon Lucas 53 Ap '57

TEMLIN, J. Alton

Bishop was a scientist. 29 Jl '57

TEPLEY, Joseph M., S. J.

Acoustics in the pulpit. 93 N '56

Experiments in church acoustics. 98 D '56

THEOLOGY

Secondhand theology. Newman S. Cryer, Jr. ed. 5 Mr '57

Theology invades annual conference. W. F. Hathaway, Jr. 55 Jl '57

THEY SAY:

(see each issue)

THISTLETHWAITE, G. S.

Minister's work schedule. 56 S '57

THOMAS, James S.

Should the preacher teach Sunday school? "Layman's job." panel. 50 O '57

THOMPSON, Loyal Morris

Backtrailing Peter Cartwright. 25 O '56

THOMPSON, Tyler

Politics: anticipatory afterthoughts. 6 N '56

TILLICH, Paul Johannes

Reading history as Christians. 44 O '56

TILSON, Everett

Seven reasons for total abstinence. 47 N '56

TINDLEY, Charles A.

Lincoln in ebony. William F. McDermott 97 N '56

TIPPY, Worth M.

Pioneer Methodists were singing people! 91 O '56

TOBIAS, Robert

Hope of East Europe's churches. 66 Ap '57

TOGETHER PREVIEW

(see each issue)

TRACTS

How a tract changed history. Paul G. Dibble 61 Mr '57

TRADITIONS

For Mrs. Preacher. 95 D '57

TREVOR, John C.

Dead Sea Scrolls. 29 O '56

TRINITY

Knowing God in three ways. A. J. Davidson 70 Je '57

What it means to be trinitarians. Hoyt L. Hickman 10 D '57

TUTTLE, Robert G.

This is victory. 65 Ap '57

U**UHLINGER, James R.**

Should the drinker be allowed to join the church? "Conversion is continuous." symp. 27 My '57

UNICEF

Children on the world's conscience. Grace Holmes Barbey 70 D '56

UNITED NATIONS

Church and the United Nations. an. Russell W. Lambert 68 O '56

V**VALENTINE, Foy**

Court, the church, and the community. 15 F '57

VAN DUSEN, Henry P.

Issues in current theological education. 18 N '56

VAN ZANTEN, John W.

What I learned in seminary. 36 O '57

VANDERBURGH, Jan

Prayer of a near-Christian. 88 Je '57

VIDLER, Alec R.

Holy worldliness. 52 Je '57

VISITATION

Devotions: beside the sick bed. Howard A. Kuhnle 88 Ja '57

From house to house. Raymond M. Shipman 50 D '57

"No visitors" signs. wwkw. 126 Jl '57

Three times to reach the family. Roy A. Burkhardt 43 Ag '57

VISSER 't HOOFT, W. A.

Our ecumenical task in the light of history. 70 O '57

Rembrandt: a painter of the Bible. 64 My '57

W**WALKER, E. Jerry**

Antioch story. an. '30 F '57

WALLACE, William H.

We adopted the prayer altar. 23 Je '57

WARD, A. DUDLEY

Church goals for industrial relations. 52 Ag '57

WARD, William A.

Ten commandments for choir members. 93 O '56

WARMER, George A., Jr.

Infidelity. cw. 77 Je '57

Unmarried mother. cw. 59 N '56

WARREN, Henry White

Bishop was a scientist. J. Alton Templin 29 Jl '57

WASHBAUGH, Edgar and Lovick Pierce

Better to serve you. ed. 7 O '56

WATTS, Ewart G.

Pastoral prayer. symp. "Some don't's." 83 F '57

WE WANT TO KNOW

(see each issue)

WEATHERHEAD, Leslie D.

He preaches to broken hearts. John Bishop 60 O '57

Where dwellest thou? Sn. 43 Ap '57

WEDDING

Christian wedding. Baker and Johnson 30 N '56

For Mrs. Preacher 116 O '56

Music for church weddings. Mary Wigent 68 My '57

Wedding list for the musician. 70 My '57

WEIGLE, Luther A.

And now, the Apocrypha. 28 N '57

WEIMER, Glen

Healing of silence. 37 Jl '57

WERNER, HAZEN G.

Counseling and the minister's task. 9 Je '57

WESLEY, Charles

Charles Wesley—also a founder of Methodism. E. Benson Perkins 33 S '57

Methodism's poet laureate. William W. Reid, Jr. 21 O '57

World's best-loved hymns. Frederick E. Maser 10 N '57

WESLEY, John

'Quotes from Mr. Wesley.—' 96 My '57

Wesley and modern religion. R. Lee Cole 96 O '56

Wesley letters for library. ns. 101 Ap '57

WEST, Charles C.

Church and communism. 26 O '57

WIANT, Bliss

Small choir sings at Christmas. 46 D '57

WIGENT, Mary

Music for church weddings. 68 My '57

WILLIAMS, Walter G.

Jesus and the Dead Sea Scrolls. 18 Ag '57

WILLIS, Francis Marion

Circuit rider among land grabbers. Richard S. Dillon 59 F '57

WILLS

Church and the law. 119 N '57

WISE, Carroll A.

Christian vocation. cw. 38 D '57

Race relations. cw. 83 Mr '57

WOLFF, Harold G.

What hope does for man. 21 N '57

WOOD, Harold

How stands church union? 89 Mr '57

WORK SCHEDULES

Minister's work schedule. G. S. Thistlethwaite 56 S '57

WORKING WIVES

For Mrs. Preacher. 94 F '57

For Mrs. Preacher. 98 Mr '57

Should the minister's wife work? Honeywell and Nye 57 Jl '57

WORLD METHODISM

Australian Methodists urge H-bomb ban. ns. 97 Jl '57

European Methodism comes of age. T. Otto

Nall 17 O '56

Iron-Curtain Methodists. T. Otto Nall ed.

4 F '57

Land of decision. William Watkins Reid

58 O '56

Methodism in Italy. Reginald Kissack. 47

F '57

Methodists join protest. ns. 106 Je '57

Mining and learning. Carl Ream 25 Mr.

'57

Mission growth reported. ns. 103 Mr '57

Unity poses problems for world Methodist leaders. ns. 72 O '56

We are in business on Mt. Apo. C. L.

Spottswood, Jr. 41 N '57

What the Methodists of the world said:

Mayfield, Galloway, Farrar, Moon, Chil-

cote, Cole, Claypool 66 Je '57

World Methodist conference message. 65

Je '57

WORLD RELIGIONS

Religious trends in Hawaii. Harley H.

Zeigler 64 Ag '57

WORLD SERVICE

World service total surprises church lead-

ers. ns. 98 Jl '57

WORLD TENSIONS

Facing international tensions. D. F. Flem-

ing 14 O '57

'Pulpits woefully silent.' ns. 109 N '57

WORLIDLINNESS

Holy worldliness. Alec R. Vidler 52 Je '57

WORSHIP

What worship is all about. Clarence

Seiden spinner 23 N '56

WORSHIP MATERIALS

To revise worship book. ns. 103 My '57

We can improve Methodist worship. Mil-

ton Jay Peden 43 Mr '57

Y**YETTER, F. J.**

Protestant idea in history. 83 O '57

YOUTH CENTER

Time on teen-age hands. Edward G. Car-

roll 56 D '57

YWCA MEMBERSHIP

Church and the law. 117 D '57

Z**ZEIGLER, Harley H.**

Religious trends in Hawaii. 64 Ag '57

ZELLEY, Edward S.

Should the preacher teach Sunday school?

"He has a special role." panel 49 O '57

ZONING

Church and the law. 121 My '57

ZUBRYN, Emil

Mexico's audacious church architecture.

65 Jl '57

BOOK INDEX

A

- ADULT GUIDE: SOUTHEAST ASIA**
Doris F. Dennison bbn. 78 Mr '57
- ADVANCING THE SMALLER LOCAL CHURCH** W. Curry Mavis 95 Je '57
- ALLEN, Charles L.**
Touch of the master's hand. bbn 95 J1 '57
- AMERICAN CHURCHES AND THE NEGRO**
W. D. Weatherford 94 O '57
- AMERICAN PURITANS**
Perry Miller, ed. bbn. 79 F '57
- ANDERSON, Bernhard W.**
Understanding the Old Testament. 84 D '57
- ATOMIC WEAPONS AND EAST-WEST RELATIONS**
P. M. S. Blackett 74 Mr '57

B

- BACH, Marcus**
Circle of faith. 92 J1 '57
- BAILLIE, D. M.**
Theology of the Sacraments. 90 J1 '57
To whom shall we go? 107 N '56
- BAILLIE, John**
Idea of revelation in recent thought. 112 O '56
- BAINTON, Roland H.**
Yale and the ministry. bbn. 96 S '57
- BAKER, Frank**
Methodism and the love-feast. 88 D '57
- BARROIS, Georges A.**
Pathways of the inner life. 90 Je '57
- BEING AND BELIEVING**
Bryan Green 73 Mr '57
- BE NOT ANXIOUS**
Randolph Crump Miller. bbn. 96 O '57
- BENSON, Louis F.**
Hymnody of the Christian church. 90 My '57
- BERKOUWER, G. C.**
Triumph of grace in the theology of Karl Barth. 89 Ap '57
- BERTOCCI, Peter A.**
Free will, responsibility, and grace. 86 N '57
- BETTENSON, Henry, ed. and tr.**
Early Christian fathers. bbn. 95 My '57
- BEUTNER, Karl R. et al**
Emotional illness. bbn. 97 O '57
- BEWER, Julius A. intro.**
Prophets. 76 F '57
- BIBLE ATLAS**
Emil G. Kraeeling 90 Ap '57
- BIBLE IN HISTORY**
Werner Keller (tr. by William Neil) 72 Mr '57
- BIBLICAL DOCTRINE OF JUSTICE AND THE LAW**
Schrey and Walz 74 F '57
- BIBLICAL THEOLOGY AND CHRISTIAN EDUCATION**
Randolph Crump Miller 88 My '57
- BIDDLE, Loureide J.**
Growth toward freedom. bbn. 96 Ag '57
- BIDDLE, William W., et al.**
Growth toward freedom. bbn. 96 Ag '57
- BIRMINGHAM, George A.**
Jeremiah, the prophet 107 O '56
- BLACKETT, P. M. S.**
Atomic weapons and East-West relations. 74 Mr '57

BLACKWOOD, Andrew W.

- Doctrinal preaching for today. bbn. 79 Mr '57
- BLAMIRE, Harry**
Faith and modern error. 77 Mr '57
- BODY AND SOUL**
D. R. G. Owen 110 D '56
- BOGGS, Wade H., Jr.**
Faith healing and the Christian church. 74 F '57
- BONHOEFFER, Dietrich**
Cost of discipleship. 88 Ag '57
Ethics. 114 O '56
- BOOK OF REVELATION**
J. B. Phillips (tr.) 94 J1 '57
- BOOKS OF THE OLD TESTAMENT**
Robert H. Pfeiffer bbn. 96 Ag '57
- BOOTHE, William R.**
From isolation to acceptance. bbn. 117 D '56
- BOUYER, Louis**
Spirit and forms of Protestantism. 93 My '57
- BOYD, Malcolm**
Crisis in communication. 71 F '57
- BRIGHT CLOUD**
J. R. Macphail 91 Ag '57
- BROWNE, Benjamin P.**
Let there be light. 106 O '56
- BROWN, L. W.**
Indian Christians of St. Thomas. 73 Mr '57
- BRUNNER, Emil**
Faith, hope, and love. 94 My '57
- BURKHART, Roy A.**
Freedom to become yourself. 112 D '56
- BY MEANS OF DEATH**
Hughell E. W. Fosbrooke. bbn. 92 Ap '57
- BYRD, Oliver E.**
Family life sourcebook. bbn. 86 Ja '57

C

- CALVIN'S DOCTRINE OF THE LAST THINGS**
Heinrich Quistorp (tr. Harold Knight) 115 D '56
- CARNELL, Edward John**
Christian commitment. 88 D '57
- CARTER, Paul A.**
Decline and revival of the social gospel. 110 O '56
- CARY-ELWES, Columba**
China and the cross. 87 D '57
- CATHOLIC CHURCH U.S.A.**
Louis J. Putz, ed. bbn. 94 D '57
- CHAPPELL, Clovis G.**
Sermons from Job. bbn. 92 N '57
- CHINA AND THE CROSS**
Columba Cary-Elwes 87 D '57
- CHRIST AND THE MODERN OPPORTUNITY**
Charles E. Raven bbn. 79 Mr '57
- CHRISTIAN AND HIS AMERICA**
Gerald Kennedy 86 Ap '57
- CHRISTIAN AND THE WORLD OF UN-BELIEF**
Libuse Lukas Miller 90 Je '57
- CHRISTIAN COMMITMENT**
Edward John Carnell 88 D '57

CHRISTIAN ESSAYS IN PSYCHIATRY

Philip Mairet, ed. 86 Ap '57

CHRISTIAN ETHICS

Georgia Harkness 79 N '57

CHRISTIAN HYMNS

Kenneth L. Parry bbn. 87 Ja '57

CHRISTIAN IDEA OF EDUCATION

Edmund Fuller, ed. 84 N '57

CHRISTIAN PERFECTION AND AMERICAN METHODISM

John Leland Peters 112 N '56

CHRISTIAN SCHOLAR IN THE AGE OF THE REFORMATION

E. Harris Harbison 71 Mr '57

CHRISTIAN THEOLOGY AND NATURAL SCIENCE

E. L. Mascall 86 S '57

CHRISTIAN TRADITION AND THE UNITY WE SEEK

Albert C. Outler 90 D '57

CHRISTIAN YEAR

Edward T. Horn 88 S '57

CHRISTIANITY AND COMMUNICATION

F. W. Dillistone 85 S '57

CHRISTIANITY AND THE EXISTENTIALISTS

Carl Michalson, ed. 105 O '56

CHRISTIANITY AND WORLD ISSUES

T. B. Maston 88 O '57

CHURCH, THE MINISTRY, AND RE-UNION

W. Norman Pittenger 90 Ag '57

CIRCLE OF FAITH

Marcus Bach 92 JI '57

CLARK, Wayne C.

Minister looks at himself. 95 S '57

Minister looks at himself. 83 D '57

CLEMENS, Frances, et al., eds.

Recreation and the local church. bbn. 96 S '57

CLINEBELL, Howard J.

Understanding and counseling the alcoholic. 80 Ja '57

CLINICAL PSYCHOLOGY

Richard Wallen 78 F '57

CLINICAL STUDIES IN PSYCHIATRY

Harry Stack Sullivan bbn. 78 Mr '57

COCHRANE, Arthur C.

Existentialists and God. bbn. 114 N '56

COFFIN, Henry Sloane

Joy in believing. bbn. 86 Ja '57

COLE, Marley

Triumphant kingdom. bbn. 92 D '57

COMMUNICATION OF THE CHRISTIAN FAITH

Hendrick Kramer bbn. 116 D '56

COMPLETE WRITINGS OF MENNO SIMONS

J. C. Wenger ed. bbn. 114 N '56

CONFEDERATE MORALE AND CHURCH PROPAGANDA

James W. Silver 82 N '57

CONTEMPORARY CHURCH ART

Henze and Filhaut bbn. 117 D '56

COST OF DISCIPLESHIP

Dietrich Bonhoeffer 88 Ag '57

COULSON, Jessie, tr.

Memoirs from the house of the dead. 113 D '56

COUNSELING AND THEOLOGY

William E. Hulme 84 Ja '57

CRILL, Edward, et al., eds.

Recreation in the local church. bbn. 96 S '57

CRISIS IN COMMUNICATION

Malcolm Boyd 71 F '57

CROSS AND CRISIS IN JAPAN

Charles W. Iglehart bbn. 92 N '57

CULLMAN, Oscar

State in the New Testament. 106 N '56

D**DANIEL, John**

Labor, industry, and the church. 93 JI '57

DASKAM, Max F., ed.

Sermons from an ecumenical pulpit. bbn. 96 JI '57

DAVIES, A. Powell

Meaning of the Dead Sea Scrolls. 108 N '56

Ten Commandments. 69 Mr '57

DAVIS, George W.

Existentialism and theology. 88 N '57

DAVIS, Jerome

Religion in action. 81 Ja '57

DAY IS DAWNING

Story of Bishop Otto Dibelius. 94 My '57

DECLINE AND REVIVAL OF THE SOCIAL GOSPEL

Paul A. Carter 110 O '56

DELINQUENCY: SICKNESS OR SIN?

Richard V. McCann bbn. 92 D '57

DENNISON, Doris P.

Adult Guide: Southeast Asia. bbn. 78 Mr. '57

DE ROUEMENT, Denis

Man's western quest. 86 N '57

DIBELIUS, Bishop Otto—story of

Day is dawning. 94 My '57

DILLISTONE, F. W.

Christianity and communication. 85 S '57

DIMENSION OF DEPTH

Edwin McNeill Potent 85 S '57

DIMENSIONS OF CHARACTER

Ernest M. Ligon 75 F '57

DIRECTORY OF COUNSELING AGENCIES

bbn. 94 D '57

DOCTRINAL PREACHING FOR TODAY

Andrew W. Blackwood. bbn. 79 Mr '57

DONALDSON, Margaret F.

Giving and growing. 72 F '57

DONIGER, Simon, ed.

Healing: human and divine. 87 D '57

DOSTOEVSKY, F. M. (tr. Jessie Coulson)

Memoirs from the house of the dead. 113 D '56

DOUGLASS, Paul F.

Group workshop way in the church. bbn. 116 D '56

DOUGLASS, Truman B.

Preaching and the new reformation. 115 O '56

DUFF, Edward

Social thought of the World Council of Churches. 114 D '56

DYNAMICS OF FAITH

Paul Tillich 89 JI '57

DYNAMICS OF THE AGING

Ethel Sabin Smith bbn. 116 D '56

E**EADES, Prince Alvah**

They did not march alone. bbn. 96 Ag '57

EARLY CHRISTIAN FATHERS

Henry Bettenson, ed. and tr. bbn. 95 My '57

EARLY LATIN THEOLOGY

S. L. Greenslade, ed. bbn. 95 My '57

EAST FROM BURMA

Constance M. Hallock bbn. 117 D '56

EBY, Kermit, et al.

Paradoxes of democracy. bbn. 87 Ja '57

EDUCATION FOR CHRISTIAN LIVING

Randolph Crump Miller 108 O '56

EMOTIONAL ILLNESS: HOW FAMILIES CAN HELP

Beutner and Hale bbn. 97 O '57

ENTRUSTED WITH THE GOSPEL

David A. MacLennan 106 D '56

EPISTLE TO THE ROMANS

Vincent Taylor 95 Ag '57

ESSENE AND CHRISTIANITY

Duncan Howlett 92 Ag '57

ETHICS

Dietrich Bonhoeffer 114 O '56

EVANGELISM FOR TOMORROW

Charles B. Templeton bbn. 92 D '57

EVANGELISM THROUGH THE LOCAL CHURCH

Roy H. Short 113 D '56

EXISTENTIALISM AND RELIGIOUS BELIEF

David E. Roberts (Roger Hazleton, ed.) 88 Ag '57

EXISTENTIALISM AND THEOLOGY

George W. Davis 88 N '57

EXISTENTIALISTS AND GOD

Arthur C. Cochran bbn. 114 N '56

F**FAIRWEATHER, Eugene R.**

Scholastic miscellany: Anslem to Ockham. bbn. 95 My '57

FAITH AND MODERN ERROR

Harry Blamires 77 Mr '57

FAITH, FREEDOM, AND THE FUTURE

Peter T. Forayth 108 D '56

FAITH HEALING AND THE CHRISTIAN CHURCH

Wade H. Boggs, Jr. 74 F '57

FAITH, HOPE, AND LOVE

Emil Brunner 94 My '57

FAITH IN CONFLICT

Carlyle Marney 89 Jl '57

FAITH OF ISRAEL

H. H. Rowley bbn. 96 Ag '57

FAMILY AND MENTAL ILLNESS

Samuel Southard 92 Ag '57

FAMILY CASES IN COURT

Maxine Boord Virtue 87 Ap '57

FAMILY LIFE SOURCEBOOK

Oliver E. Byrd bbn. 86 Ja '57

FARMER, J. Leonard

John and Jesus in their day and ours. 108 D '56

FILHAUT, Theodor, et al.

Contemporary church art. bbn. 117 D '56

FILSON, Floyd V.

Jesus Christ the Risen Lord. 73 F '57

FILSON, Floyd V., et al., eds.

Westminster historical atlas to the Bible. 107 D '56

FORSYTH, Nathaniel F., ed.

Minister and Christian nurture. 90 O '57

FORSYTH, Peter T.

Faith, freedom, and the future. 108 D '56

FOSBROKE, Hughell E. W.

By means of death. bbn. 92 Ap '57

FOSDICK, Harry Emerson

Living of these days. 82 Ja '57

FOSTER, Virgil E.

How a small church can have good Christian education. bbn. 114 N '56

FREEDOM TO BECOME YOURSELF

Roy A. Burkhart 112 D '56

FREE WILL, RESPONSIBILITY, AND GRACE

Peter A. Bertocci 86 N '57

FREMANTLE, Anne

Papal Encyclicals. bbn 87 Ja '57

FREUD AND RELIGIOUS BELIEF

H. L. Philp 96 Je '57

FRICTSCH, Charles T.

Qumran community. 108 N '56

FROM ISOLATION TO ACCEPTANCE

William R. Boothe bbn. 117 D '56

FRUITS OF THE SPIRIT; LIGHT OF CHRIST; ABBA

Evelyn Underhill 96 Je '57

FULLER, Edmund, ed.

Christian idea of education. 84 N '57

G**GAER, Joseph**

Wisdom of the living religions. bbn. 73 Mr '57

GERBER, Israel J.

Man on a pendulum. 113 N '56

GILBERT, Arthur, et al.

Your neighbor celebrates. 90 N '57

GINZBERG, Louis

Legends of the Bible. 96 Je '57

GIVING AND GROWING

Margaret F. Donaldson 72 F '57

GLEASON, George

Horizons for older people. 75 Mr '57

GLOVER, Carl A.

Messages from the parables. bbn. 96 O '57

GOD, GOLD, AND GOVERNMENT

Howard E. Kershner bbn. 96 Jl '57

GOD'S WAY WITH MAN

Roger Hazleton 70 Mr '57

GOING HIS WAY

Melvin E. Wheatley bbn. 92 N '57

GOLDEN GOSPELS OF ECHTERNACH

Peter Metz bbn. 92 D '57

GOLDMAN, Solomon

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AN OFFICIAL JOURNAL OF METHODISM



Christ often used parables to illustrate His truths—and so do most preachers. In this department we invite you to share with others your favorite sermon illustrations. To start it off, we offer this month a few we've gleaned from books.—Eds.

A young businesswoman in a deep depression came to my study to tell me of the "affair" that she had been carrying on for months with a prominent man in the community. What her conduct was about to do to the wife of this man, to his three children, to the man himself, and to her, had now dawned upon her and had hit her with the force of lightning.

She was literally in a state of shock. Her shame, her misery, her guilt were a revelation to her of the evil in which she had become involved. She felt that there was no hope for her. In fact, she had



John Wesley
Founder of
Methodism
1703-1791

"Methodists alone do not insist on your holding this or that opinion, but they think or let think. Neither do they impose any particular mode of worship.

"I do not know of any other religious society wherein such liberty of conscience is now allowed, or has been allowed since the days of the apostles. Herein is our glorying and a glorying peculiar to us."

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OCTOBER, 1936

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attempted to take her life. The revelation, powerful and overwhelming as it was, was only a negative revelation. She had to be led, at first falteringly and unbelievably, into a revelation of the love of God that would forgive her sins. When she came to this further and ultimate revelation, she believed, and accepted God's forgiveness in deep contrition of soul and entered upon a new life. But the negative revelation of degradation had to precede the positive revelation of God's redeeming love. —HAMPTON ADAMS, in *Vocabulary of Faith* (Bethany Press)

In the first edition of her novel, *The Age of Innocence*, Edith Wharton made a glaring mistake in quoting as part of the marriage service in the *Prayer Book*, what was really the opening part of the ritual for the *burial service*.

There is much in that mistake worth thinking about. For it may picture a common sort of tragedy. That is, marriage may become a sort of burial, in which the parties may be laid away, as far as any deep interest in life, other than that of their own home, is concerned. If the true facts in regard to some marriages were incorporated in a marriage service, the ritual might possibly be something like this: "Forasmuch as John and Mary have consented in Holy Matrimony, we consign their bodies to a tomb of a five-room house,

without windows on the world."

For what starts out as a "honey-moon cottage" may become a prison for the spirit. There may be so exclusive a type of happiness that the four walls become prison walls, and the music may be the true "Prisoner's Song": "Let the rest of the world go by." The couple may retire from any kind of costly service to other people, wrapped up in their own self-concern.

—HALFORD E. LUCCOCK, in *Unfinished Business* (Harper & Brothers)

William Temple, the late Archbishop of Canterbury, once compared our world to a shop window into which someone has broken overnight and put all the price tags on the wrong articles.

Dr. Paul Scherer said, in a sermon, that if we were to take two such diverse persons as Nero and Paul, and give each of them B.D. degrees from one of our modern universities, all we should get out of it would be more reason than ever to call our dogs Nero and our sons Paul.

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THIS IS MY BEST (*Continued*)



The Better to Serve You

VERITABLY, this magazine is the evidence now seen of things long hoped for.

Four years ago at San Francisco the General Conference gave the Board of Publication power to act on the recommendation of the Survey Commission for two new magazines—one for pastors, one for families. Since then, we have counseled with numerous pastors and magazine men. The format and formula that emerged have unanimous endorsement of the Board and of the Council of Bishops.

NOW, THE NEW CHRISTIAN ADVOCATE is before you. The name is especially appropriate, because the ADVOCATE's tradition of service has been underwritten for 130 years by the devotion and sacrifice of our ministers.

THE NEW CHRISTIAN ADVOCATE is planned to serve the leadership of the Church—but especially you pastors, busiest of men. You will find it handy in size, terse in content, and forward-looking—and organized to facilitate its use.

We also would speak of TOGETHER, the new family magazine. Because it will deepen an awareness of Methodism's meaning and mission and thereby uphold your hands, you are being asked to include a \$2 subscription in your budget for each family on your rolls.

As this is done throughout Methodism, an unprecedented opportunity arises. When a family moves to your town and we receive their new address from the Post Office we will relay it via your District Superintendent to you.

The Board has labored earnestly to rise to the Bishops' bold challenge. With your help we will succeed!

LOVICK PIERCE AND J. EDGAR WASHABAUGH
Publishing Agents of The Methodist Church

Psychiatry Needs Religion

By JACOB H. CONN, M.D.

Assistant Professor of Psychiatry,
Johns Hopkins University School of Medicine

As told to Edith M. Stern

PSYCHIATRY at its best clears up the confused, distorted thinking of troubled people, and aims always at getting them to the point where they are free to make their own decisions about how to act.

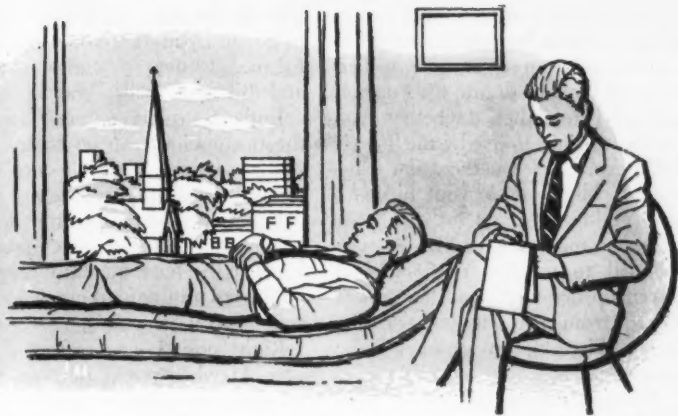
But too many men and women, having read and heard a little about psychiatry, and being slightly familiar with its vocabulary, hold the mistaken view that it merely provides explanation and excuse for irresponsible behavior and makes no moral demands. As a result, ever since psychiatry has become almost a household word, it has been used as a convenient alibi for an assortment of human frailties from plain selfishness to libertinism.

If more of us are going to find solutions for our emotional difficulties, it is high time that the public, and many psychiatrists too, are made to realize that man is not merely a conglomeration of physical and chemical factors interacting upon one another; not merely a helpless product of customs, habits and early childhood influences. All these forces act upon us, to be sure; but over and beyond them, we have the power to

choose between right and wrong.

Psychiatry differs from other medical specialties since it deals not only with the facts of health and disease, but also, like religion, with good and evil. There is no moral issue in the treatment of a broken leg, a kidney tumor, or anemia. But a moral issue is at stake in the behavior of patients who avoid family responsibilities and refuse to take care of their young children or elderly parents; who are alcoholic or promiscuous; or who are such self-centered hypochondriacs that they disregard everyone else's needs and feelings. Such neurotics violate their relationships with their fellow men; they go against precepts of churches and often of our laws.

Granted that these are emotionally sick people, still psychiatry is no panacea for their difficulties. A psychiatrist can only help the neurotic to clear up his confusion and guide him to the point of recognizing consciously what has been bothering him unconsciously. But insight does not end the battle, for once the hidden forces are brought into the open it is the patient, not the psychiatrist, who must do the fight-



ing. *I have never yet seen a patient cured solely through the self-understanding I helped him to get. Sooner or later, he has had to come to grips with a moral issue and make his own decision.*

My patient Mrs. A., for instance, still had to solve her problem when I had done all for her I could. The specific complaint for which she came to me was inability to carry on her daily business because of a persistent, exaggerated dread of entering any kind of vehicle. She couldn't taxi her children in the family car. She couldn't bring herself to take a bus or train.

I knew that an incapacitating, irrational terror of this type is an expression of inner conflict. But I did not learn what the conflict was until one day Mrs. A. informed me that she had a lover. She said that she felt she would be justified in

leaving her husband and children.

Soon afterwards Mrs. A. began to understand why she feared vehicles. They symbolized what she yearned to do: ride away with her lover. But she was having a fight with her conscience. Scruples which she did not consciously admit paralyzed her from giving way to her desire. Avoidance of riding anywhere, in anything, was the neurotic translation of her adulterous dilemma into a form she could accept with less shame.

But because recognition of a conflict does not do away with it, in order to regain mental health, Mrs. A. alone would have to move out of her unhappy situation.

I could have suggested that my patient follow whichever "instinctual drive"—sexual or maternal love—was stronger. But since I am convinced that a sense of morality

is an integral part of human nature which cannot be safely violated, I put the solution squarely up to her. "You'll have to decide for yourself now," I told her, "whether you think it's right to live by the 'love is all' theory, or whether you have moral obligations to your husband and children."

A few months later Mrs. A. telephoned to tell me that she had given up her lover, and last time I heard from her she was driving her children up to Maine for the summer!

We psychiatrists talk about "conflict" and "guilt feelings"—the bases of most emotional disorders. Ministers talk about "sin." But psychologically, perhaps we mean pretty much the same thing. What is sin but failure to do what is known to be right? What are guilt feelings but the realization that wrong has been done? And what is conflict but anxiety about a decision already made that may not have been the moral one?

It is as much part of a psychiatrist's job to seize upon the moment when a patient has become well enough to assume moral responsibility as it is a surgeon's job to know when a wound has healed sufficiently for the stitches to be removed. My patient, Mr. R., had developed a fear of fainting. For a long time his qualms had been an acceptable excuse for never going out unaccompanied, and consequently, not having to earn a living.

The day he told me, "I'll just have to go out by myself; you can't do it for me," I knew the end of anxiety and "sinking spells" was in sight.

Endless, expensive hours probing the unconscious can be completely wasted if the patient does not choose to ultimately change his ways. Armed with the knowledge of why he feels as he does (or behaves as he has) he must now be willing to apply this knowledge by acting upon it.

Right now I am treating a 19-year-old who wrecks one car after another, has forged checks, and continues to borrow money rather than try to support himself. He frankly dislikes his father, who, he says, is too strict "and doesn't want to have anything to do with me except to bawl me out." In time the boy will see that this behavior is an unconscious attempt to "get even" with his father. But even after he recognizes this he will need a moral start in the right direction. He will behave as he should only after he makes up his mind that, no matter how he feels towards his father, he also has responsibility towards his mother and the community.

I am heartily tired of "loveless" childhoods and "rejecting" parents and "deprivation," explored and discovered on the couch, as lifelong excuses for neurotic incapacitating fears, physical symptoms without organic cause, or chronic inability to hold a job. I am impatient with

the self-justification of adult weaknesses or excesses when memories of long-forgotten experiences are restored to consciousness. It can reach such absurdities as claiming that, because your mother's breast was always snatched away before your infant hunger was satisfied you can't help overeating.

Sometimes psychiatric treatment is unduly prolonged because of this inability to face the necessity to stand on one's own feet. It is easier to pass the buck for your shortcomings to your parents, the older brother who bullied you, the younger sister of whom you were jealous, your husband, who, because of selfish reasons, you want to keep tied down, hard luck, ill health, financial adversity, an unreasonable boss, inefficient subordinates or anything or anyone else than it is to hold yourself responsible. It is convenient to hold on to your excuses for evading your obligations and so postpone the moment of decision to assume them. I believe that a psychiatrist who frankly uses moral appeals in addition to psychological techniques may speed up treatment.

Many people fail to consider that psychiatry and religion go hand in hand. Concepts like good and evil, right and wrong, morality and immorality are a good part of psychiatry. Yet, few people envision a psychiatrist as making moral judgments, but rather as a detached and objective listener who never com-

ments either with approval or disapproval. Actually, however, if a psychiatrist says as little as a calm "indeed" during the pause that follows a long listing of misdeeds, he implicitly lends sanction to errors of behavior. Even his murmured "hmmm," or, for that matter, complete silence, is tacit approval because it is not disapproval, while a smile may be taken as condonation of the most outrageous violations of proper social behavior.

I believe that psychiatrists should clarify and boldly state the moral problems involved as early during treatment as possible. Pussy-footing about the ethical aspects of patients' difficulties delays the inevitable moral show-down which must precede cure. The crux of psychotherapy is for the patient to comprehend the emotional theme running through his disordered life; fearfulness, hatred, dependency, or desire to get attention, whatever it may be. While the theme remains buried and obscure a patient is still sick and confused. But after it has been unearthed and searchlighted with psychiatric help, he is well enough to assume responsibility, and is stalling if he does not act on what has been made apparent.

I do not encourage my patients to go on indefinitely, microscoping their complexes and digging into their past. Once the significance to their behavior has been disclosed and understood, they must decide what they are going to do.

I am not claiming, of course, that all emotionally disturbed men and women break specific laws, like those of the Ten Commandments or of the community. But I do maintain that *neurotics and psychotics violate basic general moral principles*. Self-centeredness, selfishness, disregard of obligations to others are as typical of the emotionally sick as they are foreign to the genuinely religious.

Many men and women come to us psychiatrists to be relieved of symptoms which at first glance seem to have nothing to do with obligations to their families or society and on the surface hurt no one but themselves. Among these patients are those who have physical symptoms for which no organic cause can be found.

Although these people do nothing which makes them liable to arrest or even social condemnation, they wrong their families and friends. Their incapacitating symptoms, which get them undue attention and often financial support, are their unconscious way of selfishly avoiding adult responsibilities.

The ultimate necessity for accepting moral responsibility was strongly brought home to me in the case of a young woman who had been suffering from dizziness and palpitations. After only two weeks of psychotherapy she reported "I'm feeling much better." Then she revealed that she had become consciously aware of her attention-

getting theme and the purpose her attacks had served by continuing. "But I don't like it. I got well too soon. Everybody was much nicer to me while I was sick." Soon afterwards her symptoms recurred, to continue for months as a neurotic device for being coddled. When they disappeared for good it was not because of any further discoveries of unconscious motivations, but because she stopped taking a self-centered, childish way out of obligations to her family.

Neurotics' preoccupation with pain, fear or desire, leads them to believe that the one phase of their general problem is all of it; they see no connection between how thinking of themselves alone affects their whole personalities and lives. Their eyes are closed to the effects their neurotic invalidism has on the lives of others.

All this is the antithesis of a religious outlook that has no place for selfish isolation, compartmentalized thinking, or being possessed by a single emotion or craving. It demands man's acceptance of individual, personal responsibility, and right action as the outcome of right thoughts. Its rewards are a feeling of wholeness within one's self, with one's fellow men, with the community. The goal of all psychiatric treatment is an integrated, well-adjusted personality, loving and productive.

This is why psychiatry needs religion.

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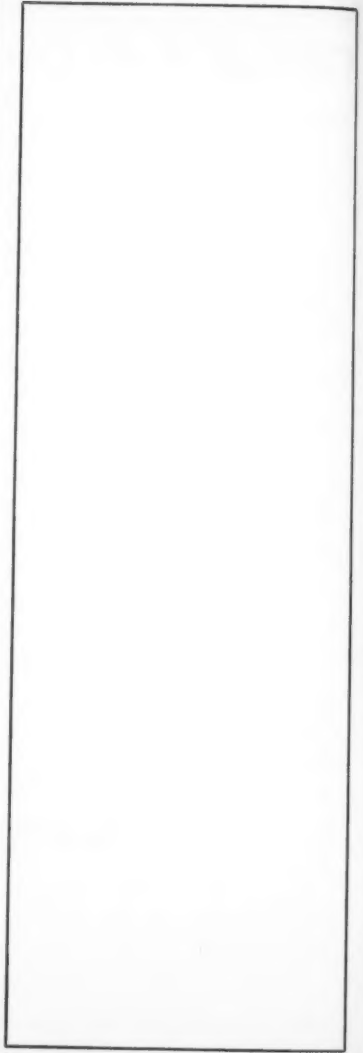
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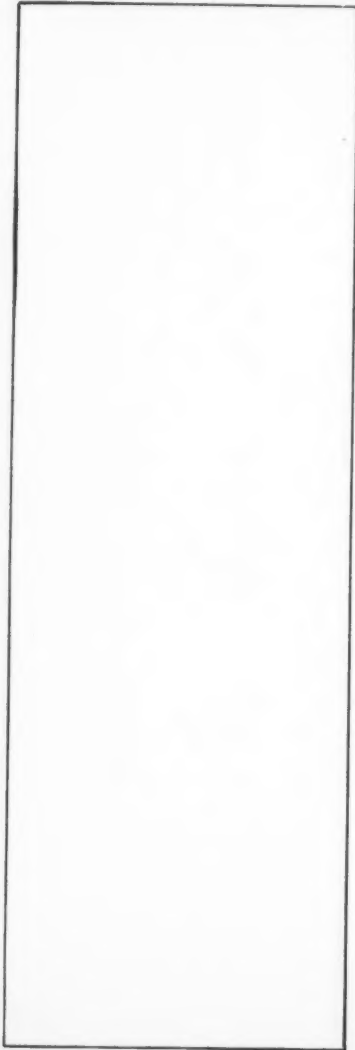
Courage of the Commonplace

By _____

SERMON OF THE MONTH

OCTOBER, 1956





Backtrailing Peter Cartwright

By LOYAL MORRIS THOMPSON

Pastor, First Methodist Church, Kewanee, Illinois

THIS YEAR marks the 100th anniversary of the publication of *The Autobiography of Peter Cartwright: Backwoods Preacher*. And as I leafed through the Centennial Edition (Abingdon Press) of Old Peter's life, my mind went back over that arduous trail from Virginia to Kentucky, Ohio, Tennessee, Indiana, Illinois, and beyond. Of it truly can be said:

*You tread a hallowed ground
Who linger here
Watered by laughter, rainbow
mist and tear;
Departed footsteps leave no
sound,
But poor indeed are they who
cannot read
The silences where great men
passed.*

I have often stood in the Cumberland Gap. Here in the decade following the Revolution, passed 75,000 people on their way to Kentucky, a beautiful land of canes and turkeys, known as the "Dark and Bloody Ground." Here passed the heroic figures of Daniel Boone and his intrepid followers and the forebears of Abraham Lincoln, George Rogers Clark, and the Cartwright family.

Of the Cartwrights' journey over

the Wilderness Road we know little. They came from Amherst County, Virginia, and traveled single file with a guard in the front and another at the back. "They heard the cry of the panther, the growling of the bear, the howl of the wolf; but these were sweet music beside the war whoop of the Indians."

The Cartwrights' first wilderness home was near Crab Orchard, Kentucky. I was unable to locate the exact spot. No records can be found even at the courthouse in Lancaster. It was probably in 1792 that Peter Cartwright, Sr., moved his family farther west to what was then known as Rogue's Harbor, so-called because many criminals fled here to escape justice.

The Cartwright farm bordered on the Red River and probably included much of the present town of Adairville. The home was a log cabin. It is no longer standing but a similar one has been built upon the old foundations. You'll find it a mile and a half southwest of Adairville and a quarter of a mile north of the Red River.

To the east of Adairville in a rolling pasture, you come suddenly upon the wide mouth of the old Saltpetre Cave which played an

interesting part in the early life of young Cartwright. I groped my way into the pitch darkness of this cave. Here I picked up numerous arrowheads—and wished they could speak their story!

It was in a raw and untamed land that young Peter grew up. Though evil influences were rife, his mother exerted a quiet influence on the boy. The earliest preaching service in Logan County was held at the Cartwright home, at Mrs. Cartwright's invitation.

First church to be attended by the family was Ebenezer, south of the farm across the Tennessee line. It probably tumbled down long ago, but Robert Traughber, an old "Kentucky Colonel" from Russell-

ville, once took me to the spot. Down a hill where a spring flows out from the root of an elm tree, he paced off the ground and stood on the spot where he remembered seeing the old foundation. I picked up a stone as a memorial and I cherish it even today.

Peter said that in his early life he gave no thought to religion. But one Sunday, returning from a day of riotous pleasure, he came under the conviction of sin. His mother and the local preacher prayed for him, but he felt no peace. So disturbed were his heart and mind that he sought the caves along the Red River for solitude and prayer.

About four miles northeast of Adairville is a cemetery in which in my early visits I saw the ivy-twined foundation of the old Red River Cumberland Presbyterian Church. Here, in May 1801, Peter Cartwright attended a communion service in which both Presbyterians and Methodists participated. He felt his burdens lifted and his sins forgiven. In his *Autobiography* he wrote: "Divine light flashed all around me. Unspeakable joy sprung up in my soul. I rose to my feet, opened my eyes, and it really seemed I was in heaven; the trees, the leaves on them, and everything seemed, and I really thought, were praising God . . ."

Peter wrote almost 70 years later, "In June 1801, I joined the Methodist Episcopal Church, which step



I have never regretted; and if they were to turn me out, I would knock at their door until taken in again."

In 1803 he became a circuit rider on the Red River Circuit. Only 18, lonely, homesick, depressed about his father's opposition to his choice of vocation, worried about his probable income of 12 to 40 dollars per year, he preached his first sermon in Logan County from a favorite text: "Trust ye in the Lord forever; for in the Lord Jehovah there is everlasting strength." Peter Cartwright, the circuit rider, with his *Bible*, a hymn book and the *Discipline*, and his faithful horse with his saddlebags, were on their way through wind and storm, hail and rain. He climbed hills, swam rivers, traversed valleys, lay out all night—cold, weary, wet, and hungry.

Again the West tugged at the Cartwright heartstrings. Peter wanted to leave Kentucky and go to Illinois. His first charge in Illinois was the Sangamon Circuit embracing all the scattered settlements in Sangamon, Morgan, and McLean Counties. The Cartwrights settled not far from Springfield at Pleasant Plains, which remained their home during all of his ministry in Illinois.

Now the paths of Lincoln and Cartwright crossed and re-crossed. He defeated Abraham Lincoln for the legislature and later Lincoln defeated him for congress. Peter Cartwright presented the first bill in the Illinois legislature for a

state university. He was instrumental in founding no less than half a dozen colleges in Illinois, including what are now McKendree and MacMurray colleges, Illinois Wesleyan University, and Garrett Biblical Institute.

He made his first trip to Springfield as presiding elder in 1832. Helen Hardie Grant tells about it in her *Peter Cartwright: Pioneer Preacher*: "... a large crowd near Springfield eagerly awaited the arrival of a new presiding elder whom many of them had never seen, a late arrival from Kentucky and an orator of widespread renown. Eleven o'clock came with no word, but at last this note arrived:

"Dear Brethren, the devil has foundered my horse, which will detain me from reaching your tabernacle until evening. I might have performed the journey on foot, but I would not leave poor Paul, especially as he has never left Peter. Watch and pray, and don't let the devil get among you on the sly before candlelight, when I shall be at my post. Your brother,

Peter Cartwright."

One of my favorite stories about Peter is about his return to Springfield from a circuit trip. Several young men standing near the courthouse decided to have some fun. As he tied his horse to the hitching rack, one accosted him saying, "I suppose you have come back for the funeral."

"Whose funeral?" asked Cartwright.

"Why haven't you heard? The devil is dead!"

"Is that so?" sadly remarked the old circuit rider. Then he reached in his pocket, drew out a coin, and handed it to the spokesman for the group.

"Why, what is this for?"

"Well, my religion has always taught me to be kind to orphans," replied Cartwright with a twinkle in his eye.

In his eighty-fifth year, the Illinois Conference, which had been organized the year that Peter Cartwright joined it, met in Lincoln, Illinois. He was retiring after 50 years as a presiding elder and 65 years of continuous preaching. The conference celebrated the "Cartwright Jubilee." Three years later he passed away and was buried in the quiet cemetery at Pleasant Plains. Here, too, was laid to rest Frances Gaines Cartwright, his faithful companion through the years.

How can one evaluate the character and work of this great preacher? He preached nearly 18,000 sermons, baptized 15,000 persons, received 12,000 into membership of the church and licensed enough ministers to make a whole conference. He faced mobs, quelled riots, preached sermons, prayed for mourners, legislated for his church and state, wrote books, sang songs, worked with his own hands on the

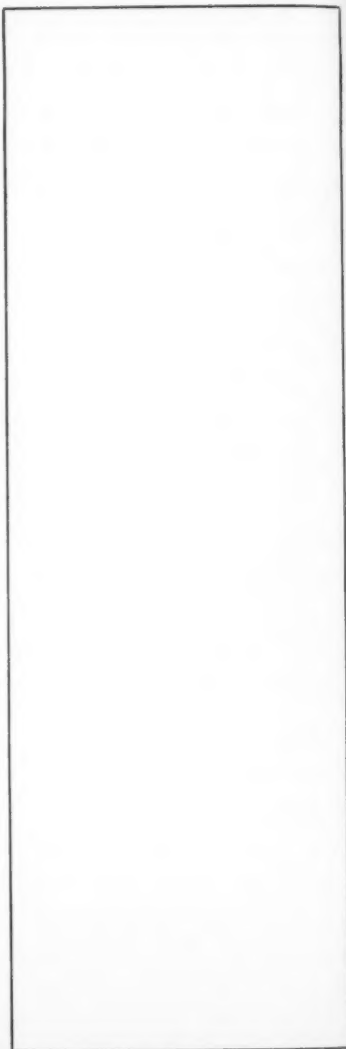
farm, and did all these things in good order and in quick succession. He had an impetuous sweep of the Sword of the Spirit.

Behind his eccentricities and his wit, he carried a warm heart, good sense, and an ample supply of grace. It has been said that he hated the devil more than he loved Christ but those who weighed his character and his works would deny this.

I wish I could have heard old Peter preach. What a revealing experience it would have been! I have been stirred again and again by his words before the Illinois Democratic Convention in 1860. Speaking of Illinois and its early history, he said: "I have traveled over its prairies, slept with only the canopy of heaven for a covering; I have followed the trail of the Indians, fought desperadoes, swam rivers, threaded the almost pathless forests in order that I might carry the tidings of the Blessed Gospel to the loneliest cabin on the border."

Peter Cartwright lived in an age and a world very different from our own, but he bequeathed to all who might come after him a passion for souls. Let us accept his gift in the words of a modern writer, "If you would preserve the heritage I leave you, you must rebuild it for yourself."

To this old Peter would add the words of Angel Mo, "You are the continuation of my desire."



Service Clubs & the Minister

By CHARLES W. KEYSOR

Former Managing Editor of The Kiwanis Magazine

THERE'S an old saying along Main Street that "Rotarians own the town, Kiwanians run it—and Lions enjoy it!"

What is the difference anyhow? And why should a pastor care?

Service clubs appeal to more than one million American men who enjoy eating together and working on various welfare projects . . . sponsoring foreign students, building community recreation centers, helping the blind and hundreds of other humanitarian causes.

Service clubs give American businessmen an outlet for the basic urge to help their fellow men. That's a basic reason membership rolls have grown steadily since the first club, Rotary, was established in 1905. The humanitarian aspect appeals to ministers, too. And pastors also undeniably enjoy the informality of lunching with the merchants, doctors and executives who call each other "Joe," "Dick" and "Sam."

Where else can you, a pastor, find a better place to mingle casually with the most influential men of your community—the non-churchgoers as well as the stalwart Christians?

Most service clubs have "classifications" for at least one Protestant, Catholic, and Jewish clergyman. Participation of Catholic priests, however, has been reduced in recent years because of somewhat obscure rulings which have come from Rome.









On rare occasions, pastors may find themselves in awkward positions because of drinking at social affairs, or unclean stories told by speakers. What do they do in such circumstances is a matter for their own good sense and conscience.

Members are expected to attend luncheons regularly and to help on projects. It's the rule that volunteers do all the work when it comes to community service.

Local club dues vary from \$25 to \$200 per year. Some clubs provide dues-free memberships for clergymen. Another courtesy sometimes extended to pastors is "honorary" or "privileged" membership, which may exempt a man from the regular attendance rules.

Thousands of pastors will testify that the benefits far outweigh the time and cash required for service club affiliation.

LEADING SERVICE

	Year of Founding Headquarters	Number of Clubs Membership	Area
	Rotary International 1600 Ridge Ave. Evanston, Ill. 1905	8,431 clubs 396,000 members	US and over 80 Countries
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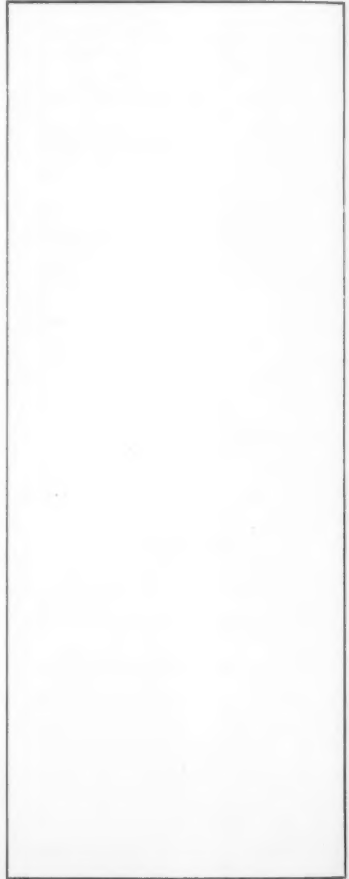
CLUBS AT A GLANCE

Clergymen Eligible in Clubs	Attendance Requirements	Activities and Special Points of Interest for Clergymen
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PREACHER ON THE PAROLE BOARD

By CHARLES X. HUTCHINSON

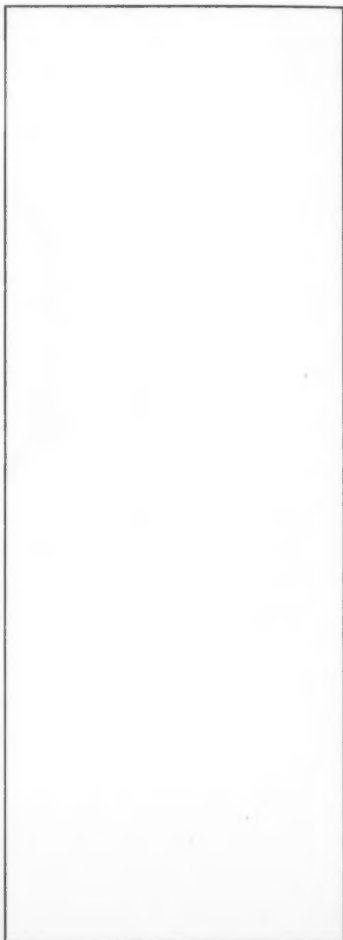
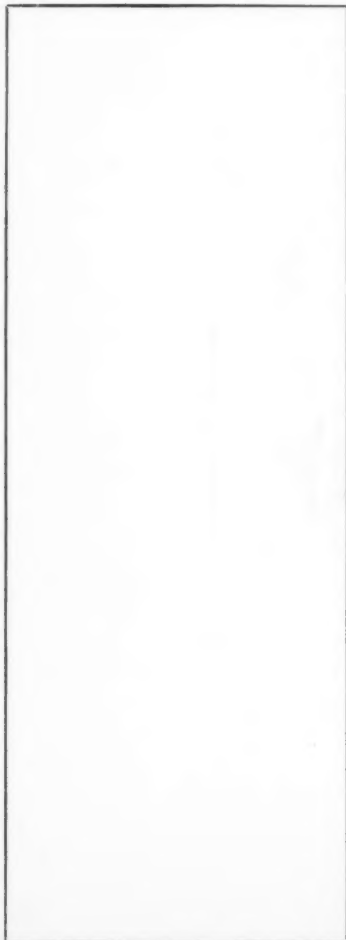
District Superintendent, Norwich, Connecticut



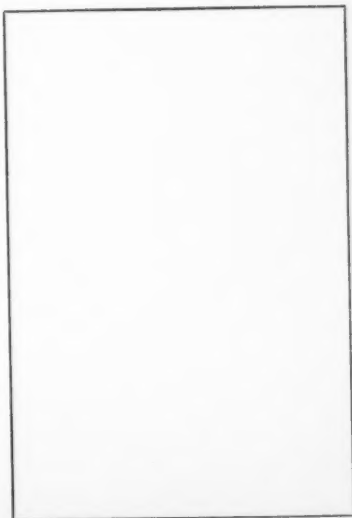
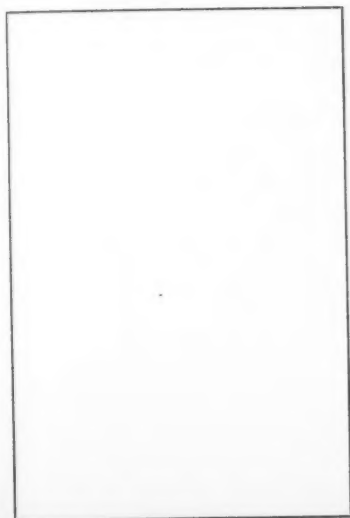


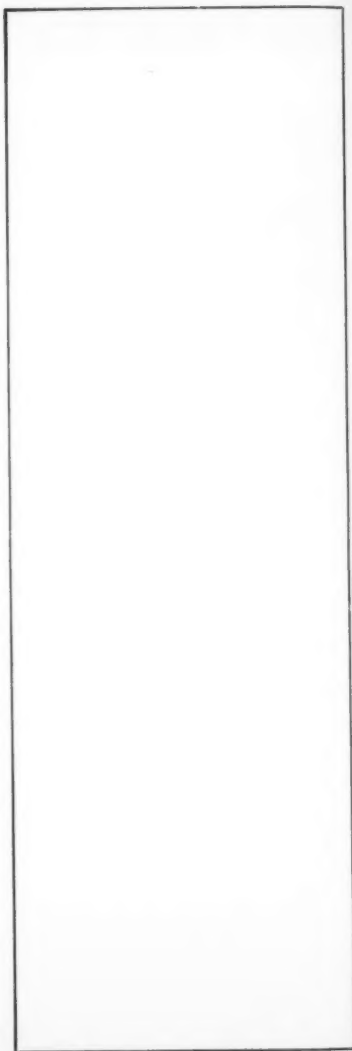
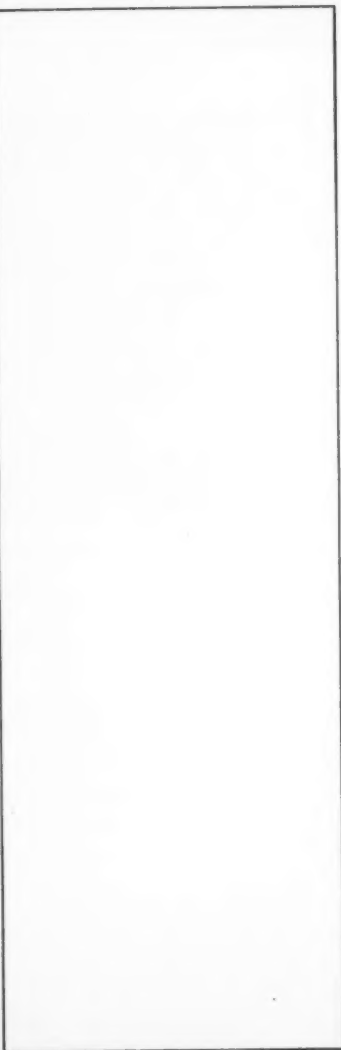
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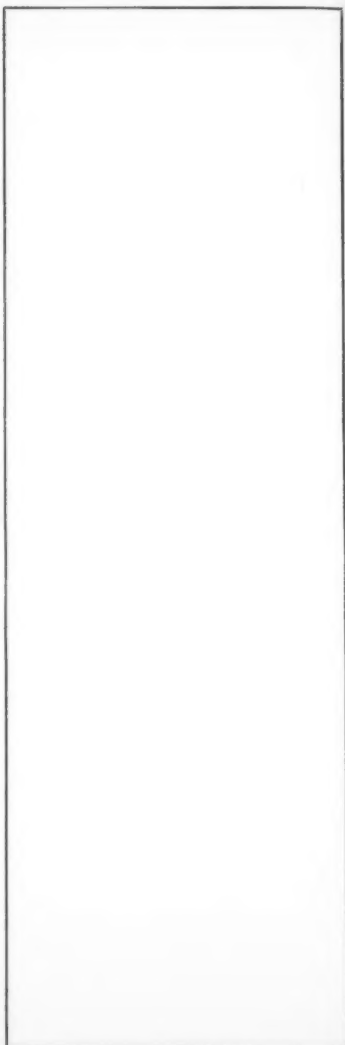
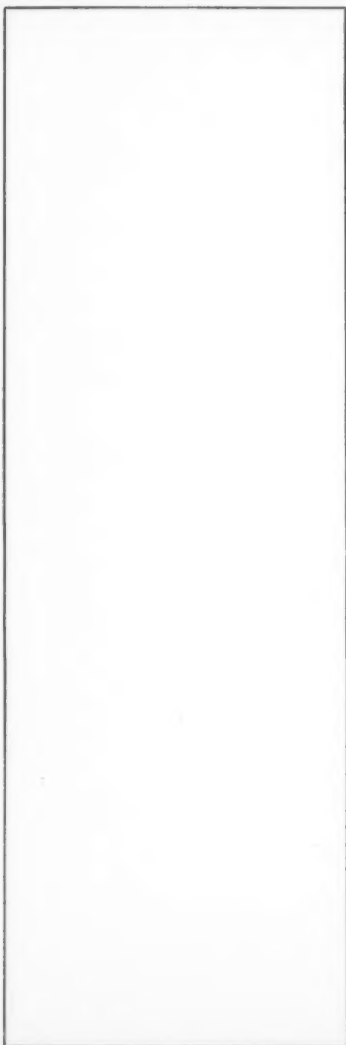
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of the Dead Sea Scrolls

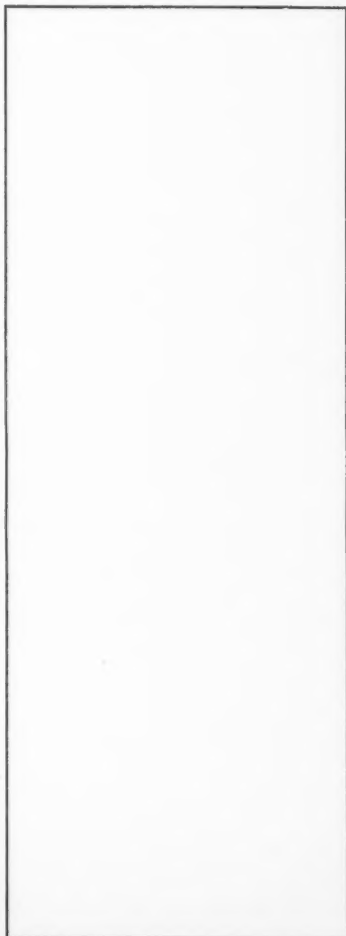
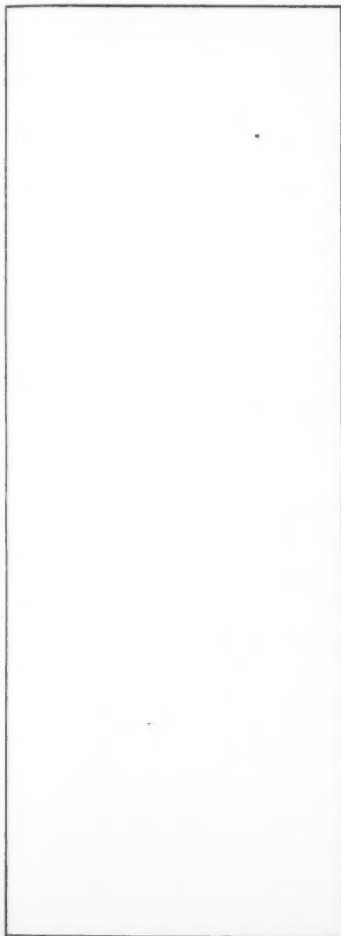


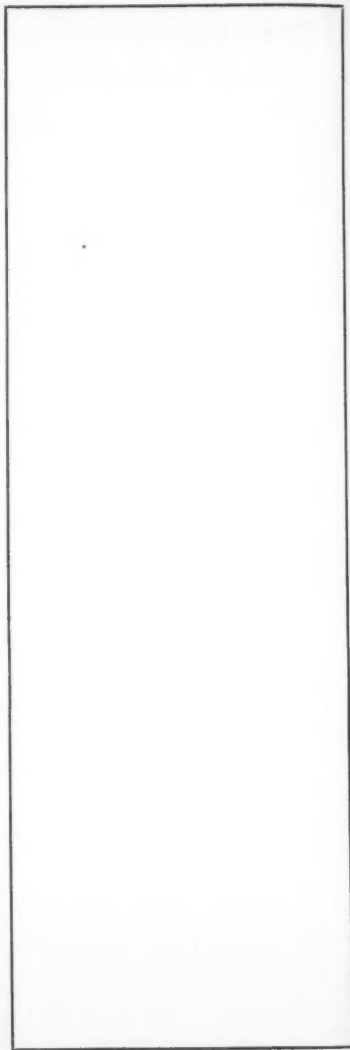
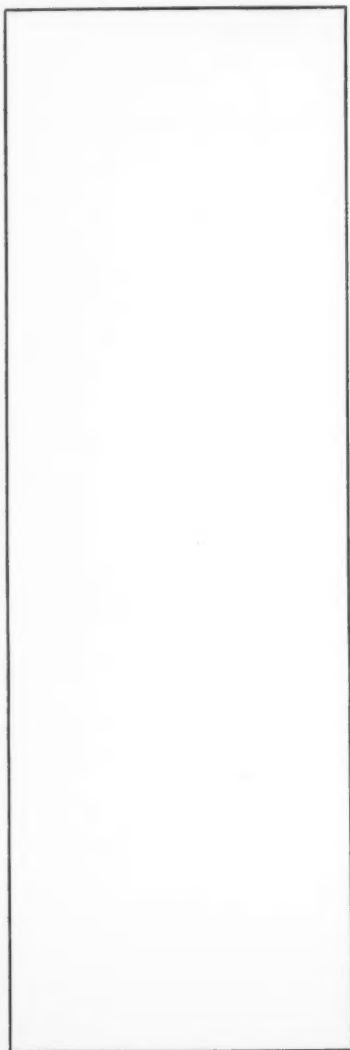


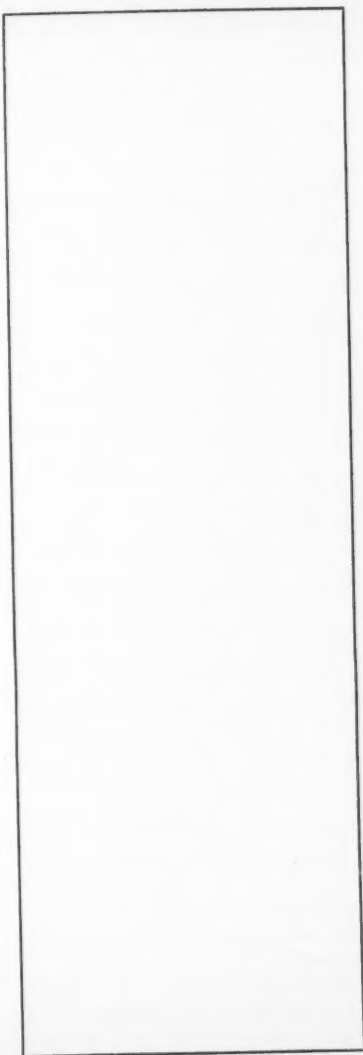
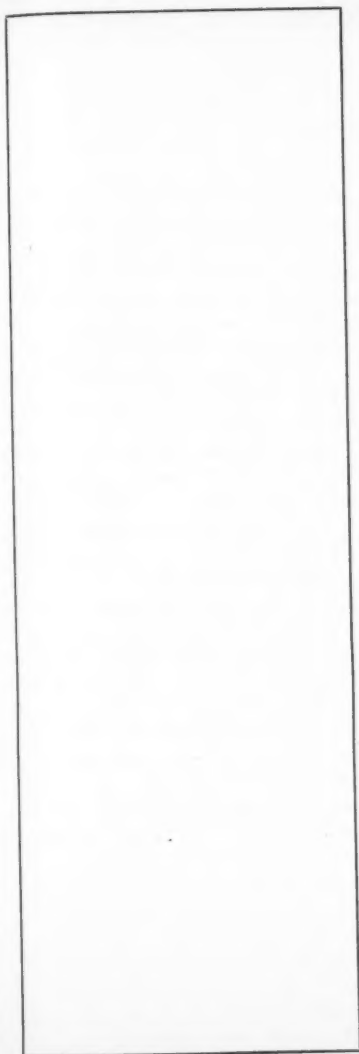


These Laymen Went to Work

By NEWMAN S. CRYER, JR.







A Parish Plan for Suburban Churches

By C. RICHARD DuFRESNE

*Associate Pastor, Plymouth Church of Shaker Heights,
Cleveland, Ohio*

SUBURBIA is here to stay. Each year it represents a larger group of people in the United States, and any such mass movement and concentration of individuals is of vital importance to the churches.

A large church has the same problems as any small church, but they are multiplied by the number of members and frequently intensified by a lack of organization. So an adequately trained staff is of the essence if a program of real dimensions is to be put into operation. The staff, in my estimation, should precede the beautification and enlargement of building facilities, for it takes money for both, and first things should come first.

One of the perplexing problems of our churches today is keeping in touch with the entire congregation in order to serve the individual and at the same time maintain a balanced use of staff time within the church organization. If there is any remark that a minister abhors it is, "I do not know anyone at the church any more. It is too large and they have forgotten the old-timers."

Plymouth Church of Shaker Heights, Ohio, has worked out an organizational system which may

be applicable, in degree, to other suburban churches. The parish has been divided geographically into ten sections and a captain has been assigned to each section. Within each of these ten sections are approximately ten smaller neighborhood districts, each headed by a district leader under the direction of the captain.

Each district leader maintains contact with the families in her district and strives to know these families and to make them aware that the church is ready to help whenever needed. It is her duty to inform the church of illness or other trouble, of changes of address, and new families, all of which information aids the ministers to serve everyone in the local fellowship.

Once each month the ten captains meet with the associate minister to receive details on coming church events and to get changes of address and telephone numbers and new names in the parish, for their respective sections. The captain then passes this information on to the neighborhood leaders.

The Shaker Heights' church has reason to know that the plan works, because it was started some 20 years ago. Recently it has

become still more important with a growing church membership. The church now has 100 neighborhood groups serving over 1,000 families.

It should be noted that the organization, once it has been set up for any size church, is ready to do many other church tasks. The congregation is already broken up into workable groups for social gathering, canvass or evangelism calling and religious and social discussions. The Shaker Heights' church had occasion recently to ask for a list of the names and addresses of the college and service young people in the parish. By phone and personal calls we gathered this information in a matter of a few days, giving up-to-the-minute information to the staff while at the same time strengthening church-home relationships.

Plymouth Church has found that what started as a mere clerical aid has grown into a vastly important system that is a basic part of the life of the church. It uses and needs the cooperation of each member to keep the Christian purposes of the church uppermost in the minds of the individual. Captains and district leaders have important jobs that should be used only for real service to the church. Misuse, or over-use, of the system will render it ineffective. The church should have available a map showing the districts and an up-to-date list of the names of all of the

workers so that members can see where they are located in the parish organization. Once a year a card is sent out naming the captain and the district leader for each family.

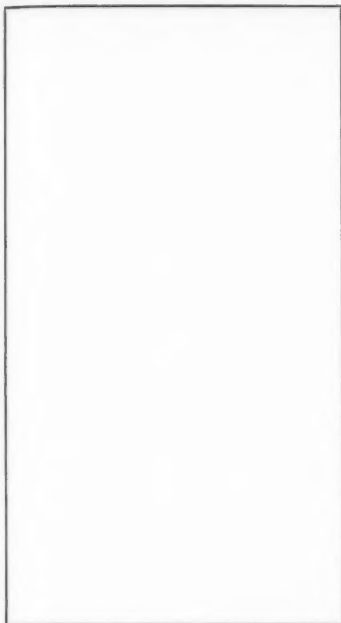
Each church should have a parish system suited to its specific needs, and it should be a system that can be enlarged to meet growing needs. It does not have to be cumbersome to either staff or members, and through its use the Communion of Saints can be a new and meaningful experience every day, as the church spreads its program and spirit in activities that are outside and inside of the church building itself.

Getting suburban people into church is a job of making the Gospel vital for people caught in the whirl of modern atomic living. The Gospel has not changed, although man and his ways of living may have shifted through his own doing. The Gospel is still GOOD NEWS. The church may no longer be the center of all of the activities of a community, but if the people do not come to the church, then the church must become a part of what the people are doing, be it a school issue, a segregation issue, a political problem, or a housing situation, etc. The task of getting suburban people into church is still that demanded long ago by Jesus Christ of all who would follow Him—to teach, to preach and to heal, in love that is self-forgetting.

Methodist Opportunity in Bolivia

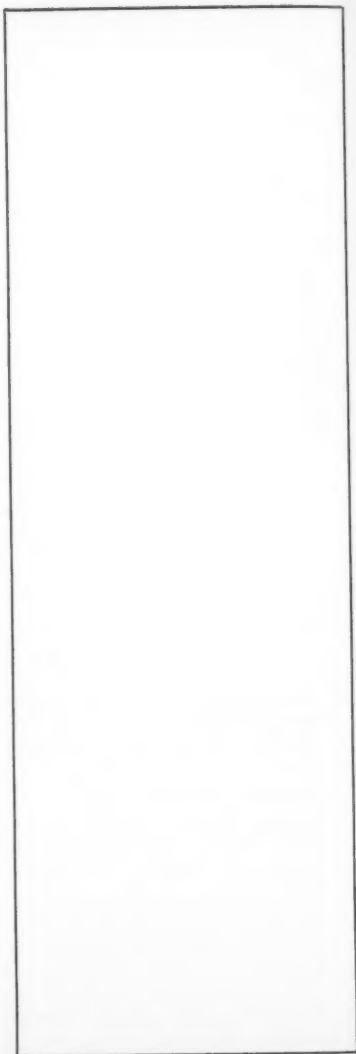
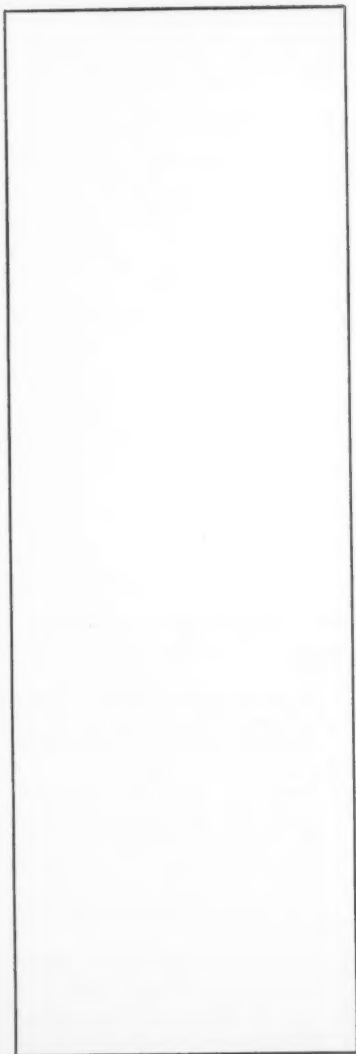
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KEY TO MAP

1. **Ancoraimes** — Methodist Mission (program includes church, church schools, 12 community schools, nurse) for Aymara Indians.
2. **Trinidad** — Methodist Center (including church, church school, Bible classes, kindergarten, and first grade, reading and recreation rooms).
3. **La Paz** — Central Methodist Church, Aymara-speaking Church; in suburb of Obrajes — Methodist Church, Pfeiffer Memorial Hospital, nurses' training school.
4. **Cochabamba** — Union Church, Methodist Church, church school, American Institute (school, clinic, social-service center).
5. **Montero** — In eastern lowlands; center of government program for industrial development; educational facilities; agricultural work; serves highland Indians and relocated Italians and Okinawans.
6. **Sucre** — Methodist Church; Wesley Foundation, student hostel.
7. **Santa Cruz** — Church work started.



Photographs of Methodists

disinstitutions in Bolivia

Sermon Suggestions

The "Season of the Kingdom of God on Earth" extends from August 28 through November 21. Green, the color expressing growth, is traditional for Kingdomtide.

Living Letters: October 14, Eighth Sunday in Kingdomtide. 2 Corinthians 3:2-11; John 5:39-47.

THE CORINTHIAN lesson makes more sense if you read 3:1-11. It suggests the theme of "Living Letters." What do men see in us? You may talk as you will about the merits of the K.J.V., A.R.V., R.S.V., and other translations. The fact is that the only translation which really counts is the one we make of biblical truth into our own lives, thus making it communicable to others also.

Bishop McConnell closed his autobiography, *By The Way* (Abingdon Press, \$3.50), with a moving account of his mother's last request—when she could no longer speak she scrawled two letters, "W.S.," on a large sheet of paper. They meant "World Service" and when the family signified that they understood and that her pledge would be paid, "her face lighted up, and she at once passed on."

John 5:39 would be good for discussing the Protestant attitude toward the Bible and the relationship of the New Testament to the Old. What was Jesus' own attitude toward such parts of the Old Testa-

ment as were then considered canonical? Professor Walker had an illuminating metaphor. Some Bible readers, he used to say, are like a man saying "God made the banana. Therefore I must eat it skin and all." Others, finding that the skin is bitter, throw the whole thing away. The wise man is discriminating, discarding the skin and nourishing himself on the fruit.

The Christian's Confidence: October 21, Ninth Sunday in Kingdomtide. Hebrews 4:14-16; Luke 22:24-34, 39-46.

THIS IS World Order Sunday and you may have to choose between this theme for the day and such things as are suggested by the lessons. It is also Laymen's Day.

The emphasis of the Epistle is on the humanity of Jesus. A subordinate theme is "The Christian's Confidence." The Gospel has several suggestive facets—the servant is greatest, when friends let you down, the meaning of the Gethsemane experience. Peter's denial brings to mind the yarn about the six-year-old saying his prayers. In his routine blessings he stopped before his brother's name, and said to his mother: "I don't think I'll

ask God to bless Cliff. He gave me an awful sock today." She gently reminded him that we should forgive our enemies. "But," he countered, "he's not my enemy and that's what I can't forgive." It is harder to forgive one's friends than one's enemies.

If you ever preach biographical sermons, one on Woodrow Wilson would be in order.

The official pronouncement of the Church on war and peace is in the Discipline ¶ 2026.

Here is a good sermon title: "Guilt-edged Security."

Protestant Ideas: October 28, Tenth Sunday in Kingdomtide (Reformation Sunday). Romans 8: 24, 25, 31-39; Matthew 4: 12-17.

THIS is another *must* in the American church year. United Protestant observances are meeting with larger success each year. If there is one in your community you can still emphasize the observance in your own morning service.

The lesson from Romans is more meaningful if you read 8:18-25, 31-39. It is a profound passage and unless you are going to do some genuine, creative study on its meaning you had better leave it alone. A good illustration of the magnificent closing line is to be found in Olin Stockwell's *With God in Red China* (Harper & Brothers, \$3.00) where he tells how he learned under communist persecution that you cannot isolate a Christian. "I am not much of a mystic, just a common run-of-

the-mill Christian who never expects to get a seat among the saints in the New Jerusalem. . . . But I can assure you that nothing became more real to me in prison than the certainty I was not alone" (p. 82).

The Gospel offers another opportunity for discussing the nature of the Kingdom: "The Protestant Idea of the Kingdom of God."

Fruits of Righteousness: November 4, Eleventh day in Kingdomtide. Philippians 1: 3-11; Matthew 18: 21-35.

SOME RANDOM thoughts suggested by the passage from Paul: "Partnership in the Gospel". . . . missions. . . . "The Go in the Gospel". . . . what are the fruits of righteousness that come through Jesus Christ? What are the marks of a Christian? From what interior qualities do the outward characteristics of a Christian spring?

. . . The passage from the Gospel, "shall I forgive seven times?" recalls someone's observation that "a required minimum has a dependable way of turning into an absolute maximum of effort" . . . Tie that in with the missions theme by considering the attitude of your official board toward the church's World Service apportionment! . . .

Presumably the regulation was intended to help develop a forgiving spirit. But to take it legalistically means in effect, "I'll forgive him seven times, but the eighth time I'll take care of him my own way!"—thus destroying the intention of the regulation in the first place.

Learning by Imitation: November 11,
Twelfth Sunday in Kingdometide. Philippians
3:17-21; Matthew 22:15-22.

"IMITATE ME" says Paul. Bold? Yes. But pedagogically sound. We learn everything by imitation of those who are proficient.

In many communities this will be United Canvass Day, and throughout the land the "Religion in American Life" advertising campaign is in full swing. If you are observing this as Loyalty Sunday, the Gospel text is a natural. Part of every "every-member-canvass" is a strong sermon. Those who do not like to hear about money from the pulpit would have been distressed by Jesus' preaching.

A couple of years ago there was a movie called "Pat and Mike." Mike was a sports promoter, among whose charges was a none-too-bright prize fighter. Every now and then this worthy would complain about the way he was being handled, whereupon Mike would ask him "the three questions."

1. "Who made you?" "You, Mike."

2. "Who owns the biggest part of you?" "You, Mike."

3. "What'll happen if I drop you?" No answer. How is that for a stewardship outline?

Thanks Be to God: November 18, Thirtieth Sunday in Kingdometide, Thanksgiving Sunday. Ephesians 5:15-21; Luke 10:23-37.

EPHESIANS 5:20 suggests a good Thanksgiving theme, "Always and for Everything." Any suggestion

I might have to make on the subject of Thanksgiving sermons is a good deal like that apocryphal volume, *How to Fill Your Church by a Man Who's Emptied Three*. Some ideas: "The Attitude of Gratitude," and "Thanksgiving Is Thanksliving."

This is a good day for special attention to church decoration. Trinity Church, Boston, traditionally has a cornucopia effect building up from the floor onto the altar. Another church has a procession of "Pilgrim Maids and Men" bearing gifts of food. An effective device would be to arrange your worship center in the manner of the special bulletin cover which you may be using.

The Gospel is the story of the Good Samaritan. Was it Charles R. Brown who suggested the three point outline?

1. The thief's creed: what's yours is mine, I'll take it.

2. The priest's creed: what's mine is mine, I'll keep it.

3. The Samaritan's creed: what's mine is yours, I'll share it. Russell H. Conwell pointed out some of the things the Samaritan did *not* do. He did *not* pass by. He did *not* ask the man's creed. He did *not* refuse to do what he could.

COUNSELOR AT WORK



A pastor reports an interview with a young father whose child died after birth. It is followed by suggestions of an experienced counselor.

MY WIFE came into the church kitchen to tell me that Tom was upstairs in the church, greatly disturbed. About halfway up the stairs I met him; he had started to come down to meet me (*tears were in his eyes*).

Pastor. Hello, Tom. (*I slipped my arm about him.*) You seem troubled. Did your wife lose her baby? (*I had known she was in the maternity ward.*)

Tom. Yes, Floyd, she did. I have just come from the hospital—may I talk to you? (*Pause.*)

Pastor. Certainly, let's go upstairs where we can be alone. (*I put my arm about his shoulder and led him into the church sanctuary where we sat down on the front seat before the altar.*) Sit down, Tom. Back

of the altar was a picture of Christ in Gethsemane and I felt such a place might ease his sorrow.)

Tom. You knew my wife had gone to the hospital. Well, I just don't know what went wrong, but for some reason the baby was underweight, immature, and malformed. (*He broke down, sobbing. I waited. After some time I spoke.*)

Pastor. I am so very sorry, Tom.

Tom. (*After getting a bit of a hold on himself, he continued.*) I've been a farmer, you know, and have had enough experience with livestock to know one can't have things right all the time, but this—it is so strange. I can't understand it.

Pastor. It is hard to understand.

Tom. Doc couldn't explain it at all, though he suggested there may have been a weak sperm; but we had waited and had been careful for two and one half years. We thought this would be long enough to wait before planning for another baby. It never occurred to us anything like this would happen!

Pastor. There is so much we still

don't know about pregnancy and birth, so many factors. . . .

Tom. But, my wife has always been so healthy, and felt so good most of those past nine months. I don't think she was, really, what you would call sick a single day. They still call this a premature baby, but it was overdue a month.

Pastor. It might be that the doctors call any baby that does not develop as it should before birth premature, even though it might be overdue. (A)

Tom. That could be.

Pastor. Now that the baby has been taken, how is your wife?

Tom. Fine, and I am surely glad of this. I was worried. When the nurses called the doctor back, I sensed something was not going along as it should. I had hoped they were calling about someone else other than my wife. He assured me this was not injurious to her.

Pastor. Oh?

Tom. Doc told us sometime back she should be heavier, but he didn't seem greatly worried. But I have surely spent much time wondering.

Pastor. There are some women, though, who do not get very heavy. . . . This alone would be rather inadequate to judge by to be sure. (B)

Tom. (After a rather long pause.) But I guess it is better this way. Well, the natural thing in birth is life all right. If the baby had not developed as it should, it might be better for death to come

now than for something to turn up later on. (I let him speak his own mind about how he was feeling about things right then.)

But the baby didn't breathe right at all. Doc said we could have another sometime, so we are more hopeful, but one never thinks about the possibility of things going wrong, does he?

Pastor. Well, we always hope we may be fortunate. We never quite think our baby might have trouble and even less when our first born is all right. (I waited for a moment.) How does your wife feel about the baby's death?

Tom. Well, she feels much as I do, though she is terribly broken up, because she wanted another baby; still she'd rather it die than have something abnormal show up later on.

Pastor. Perhaps if she can feel this way it may help her through her bereavement. (I paused.) Tom, my heart goes out to you and your wife, for I know how you have planned for this baby. But death can be merciful at times, and I know you have some things to encourage you. Your wife is getting along well, you have your other child, and best of all, both you and your wife have a fine Christian faith.

Tom. I have been glad for these things you mention, but (he hesitated) maybe my wife won't want to try again.

Pastor. She may not feel this way.

She is courageous; she knows neither of you could have been at fault. Both of you did what you felt was the best. Surely you won't blame each other. (*I paused for a time to think with him.*) Surely what has happened could not have been influenced one way or the other by any act of yours or your wife. (C)

Tom. The doctor assured us not.

Pastor. Tom, there may be some "helpful" people who might upset you both if you listen too much to them. Believe that you have done all you could; don't let them try to make you feel otherwise.

Tom. I know this, and both of us have assured each other that we won't let this kind of people bother us. They mean well, you know. (*I nodded.*) What does one do about burial? When I talked to the mortician who came to the hospital, he told me the sooner we had the funeral the better it would be . . .

Pastor. Have you and your wife talked over anything about the services? Have you thought where you might bury your baby? (*I felt they had talked over more than he sensed.*)

Tom. Well, we had thought a bit about just having a graveside service, with a burial at Jonestown. Isn't this the type of service one usually has for a small baby? (*I assured him it was and asked him about the day.*)

Tom. We had sort of left that up to you. You see, we want you for

the services, even though the wife's folks do go to the other church. (*He waited.*) Could you help us?

Pastor. (*I assured him I would be able.*) But I wonder if we hadn't better set our time along with the mortician. It is usually best to check with him.

Would you like a word of prayer before you leave, Tom?

Tom. That would surely help.

Pastor. Our Father, we do not understand all Thy ways, but in faith we come to thee in this our moment of need. Be with these young parents who need thy consolation and strength so very much. Send thy spirit unto Tom, who needs thy comfort and peace for his broken heart. Unto his wife we ask thee to bring healing and a sense of thy nearness throughout her hours of sorrow. Unto both of these parents share thy love that their hearts may be assured their wee baby is safe in thy care. O God, bring to them strength to meet the hours ahead until theirs is a confidence which may help them rebuild and dream as they have in the past. In the Master's name, who gave children an especial place in Thy heavenly kingdom, we pray. Amen.

(*We remained quietly at the altar about three or four minutes. During this time I again, put my arm about his shoulders and drew him closer to me.*)

Pastor. Shall we go now to see the mortician and make plans?

Tom. Do you have the time? I know I can't go alone.

Pastor. (I assured him I had the time and we left the sanctuary very quietly.)

PASTOR'S QUESTIONS

1. Was I right in assuming that the sanctuary might be helpful in helping this fellow release his deep sorrow?

2. Is it well to try to get people to release as much of their inner doubts as possible when they are in the midst of bereavement?

3. Did I lead the father too much to give answers to my questions when it might have been better to let him raise and answer his own?

4. How could I have better helped this father?

(Much of what appears as questioning was an attempt on my part to try to get the father to find within himself answers which I sensed that he had. Maybe I went about drawing these out in a poor way.)

CONSULTANT ANSWERS

IN THIS interview the pastor seemed sensitive, for the most part, of the young man's need to talk, and was successful, with a few exceptions, in following the man's leads. This is good procedure in all counseling and especially good in counseling those in grief.

There is one place (at C), how-

ever, where the pastor's non-directive procedure breaks down. Tom has expressed the fear that his wife "won't try again" to have a child. But the pastor, instead of attending to Tom's fear, fastens upon the content of Tom's statement and responds by contradicting it: "She may not feel this way."

This response successfully stifles anything further Tom may have wanted to say about his fears. The possibility that Tom may here be projecting onto his wife a fear that is his own seems not to be in the pastor's mind either, for if it had been he would have left the way open for the exploration of this possibility. The pastor seems eager to get everything straightened out for Tom, and such eagerness usually produces premature interpretations.

From C on, the pastor takes over and instead of following the parishioner, the parishioner follows him. The pastor brings up the matter of "some 'helpful' people who might upset you both." Apart from necessary background information, the reference is not clear, but he seems to imply that Tom has been made to feel guilty for not having done all he could. The point here is that Tom has not verbalized this emotion, and the counselor is therefore ahead of Tom and putting attitudes into his mind.

The results are interesting. Tom does not follow the pastor's lead. He gives the subject a short treat-

ment, reminds the pastor that these people "mean well," and turns to the subject of funeral arrangements. The inference is that at this point the pastor is "off the track."

After the subject of funeral arrangements is settled, the pastor again takes the lead and suggests that they pray. They kneel, but Tom is "still very much upset." Did the pastor read too much into Tom's pause? Was he as ready to pray as the pastor was?

There are two responses (at **A** and **B**) which represent the pastor in the role of a physician. Response **A** is perhaps more relevant than response **B**. Response **B** is irrelevant and digressive. (Note the "rather long pause" which follows it—probably because Tom feels that he has been interrupted.)

Three times in the course of the interview the pastor puts his arm around the young man, and on one occasion "drew him closer to me."

What is the purpose of this behavior? What was the result of it?

Presumably the answer, whether real or rationalized, would be that this was a token of sympathy for purposes of reassurance. To which it would be necessary to reply that the counselor's emotions of sympathy need to be handled with care lest they prove to be obstructions. Expressions of sympathy do not lead to reassurance as readily as we might suppose; the sympathy of another person is no substitute, therapeutically speaking, for the

strength one must find himself.

Answers to the pastor's questions:

1. In this instance the sanctuary seemed to be a logical place for the interview since the parishioner had come to the church. But one should beware of using any religious symbol (sanctuary, altar, Bible, prayer) coercively. There is a place for religious procedures in counseling, but their function is not to force insights not yet attained.

2. A counselor properly should not "try to *get* people to release" anything, but should try to provide a relationship in which free release of any emotion is possible. And most of all, the counselor should not impede the free release of emotion by digressive responses.

3. Is the pastor in this question feeling some inner uncertainty about having been directive in places? As we have noted there are places where the pastor *did* take the lead away from the parishioner.

4. One of the best ways to improve one's methods is to persist in this process of recording and analyzing one's interviews. This, however, should be coupled with a careful and systematic study of the dynamics of human motivation in general and of one's own motivations in particular.

—Earl H. Furgeson, professor of Pastoral Theology, Westminster Theological Seminary

Reading History as Christians

By PAUL JOHANNES TILLICH

FOR THE Christian, the meaning of history is the Kingdom of God. The Kingdom of God is the answer to the question: "Toward what does history run?" The answer is, "Toward the realization of the Kingdom of God, through and above history."

History is disrupted into innumerable large and small, comparatively independent historical movements, in different sections of the world, in different periods of time. The question is: If we say "the history," do we not presuppose a unity of history? But this unity is never actual. There are always divergent tendencies. There is always human freedom, which has the power and the possibility of disrupting any preliminary unity of history. Nevertheless, this unity is always intended.

In history there is always a struggle going on between the forces which try to drive toward fulfillment in the Kingdom of God and its unity and the forces which try to disrupt this unity and prevent history from moving toward the Kingdom of God; or, in a religious-mythological language, there are always conflicts going on in history between divine and demonic forces.

Condensed from "Christianity and Crisis."

From this it follows that in history there is a continuous mixture of good and evil, in every group, in every agency which carries the historical process, in every period, in every historical actualization. History has a tragic ambiguity; but the Kingdom of God is the symbol for an *unambiguous* situation, a purification of history, something in which the demonic is conquered, the fulfillment is reached, and the ambiguous is thrown out. In this threefold sense, as fulfillment, uni-

German-born Dr. Tillich came to the United States in 1933 from Germany and is an eminent Protestant theologian. He first served as Union, but is now on the staff of Harvard University and is known as a profound and wide thinker.

fication, and purification of history, the Kingdom of God is the answer to the riddles of history.

Of course, the Kingdom of God seen in this light is not a *stage* of history. It is not a utopia which is somewhere and nowhere. There is

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no such stage, even in the farthest future of history, because history is always a battlefield of divine and demonic forces. However, history is running *toward* the Kingdom of God. Fulfillment transcends history, but it is fulfilled through history.

The second statement about the Christian interpretation of history is that the historical representative of the Kingdom of God, insofar as it fights in history, is the Christian Church. The Christian Church, the embodiment of the New Being in a community, represents the Kingdom of God in history. The Church itself is not the Kingdom of God, but it is its agent, its anticipation,



its fragmentary realization. It is fighting in history; and since it represents the Kingdom of God it can be distorted, but it can never be conquered.

The third statement about the

Christian interpretation of history is that the moment in which the meaning of history becomes fully manifest is to be called the center of history, and that this center is the New Being in Jesus as the Christ. In this center the contradictions of historical existence are overcome, in "beginning and power."

The fourth statement about the Christian interpretation of history is that history is divided by the center of history into two main sections, the period before the center and the period after the center. However, this is true in a different way for different people and different nations. Many people, even today, are still living *before* the event of Jesus as the Christ; others, those who have accepted Jesus as the Christ, are living *after* the center of history. The period before the manifestation of the center of history either in history universally, or in particular individuals, nations, and groups, can be called the period in which the bearer of the Kingdom of God in history is latent. It is the period of the latency of the Church, the period in which the coming of the Church is prepared in all nations.

Now missions is that activity of the church by which it works for the transformation of its own latency into its own manifestation all over the world. This is a statement with many implications.

The first consequences are critical

consequences, namely, critical against misinterpretations of the meaning of missions. One should not misunderstand missions as an attempt to save from eternal damnation as many individuals as possible among the nations of the world. Such an interpretation of the meaning of missions presupposes a separation of individual from individual, a separation of the individual from the social group to which he belongs, and it presupposes an idea of predestination which actually excludes most human beings from eternal salvation and gives hope for salvation only to the few—comparatively few, even if it is millions—who are actually reached by the message of Jesus as the Christ. Such an idea is unworthy of the glory and of the love of God and must be rejected in the name of the true relationship of God to his world.

Nor is missions a cross-fertilization of cultures—of the Christian cultures with the Asiatic cultures, first of all. With the primitive cultures it is not so much a cross-fertilization as a transformation into higher cultures. But missions is not a *cultural* function; it is rather the function of the church to spread all over the world. It is one of the functions of extension of the church, of its growth; and it is (as growth is generally) an element of a living being without which he finally must die.

Moreover, missions is not an at-

tempt to unite the different religions. If this were the function of missions, a uniting point, a uniting center, would have to exist. Then, however, *this* uniting center would be the center of history, and the Christ would have been “decentralized.” He would no longer be the center; but the center would be that which is above him and also above Buddha, Mohammed, and Confucius. The Christian Church would then be *one* religious group among others, but it would not be the agency of the Kingdom of God, as we have described it and as it always felt itself to be.

The Christ, according to Christian conviction, is *the* center of history and, therefore, the uniting point in which all religions can be united after they have been subjected to the criticism of the power of the New Being, which is in the Christ.

The transformation of the state of latency into the state of actualization is a necessary function of the church. It is a function which is always present and which has never been missing. There were periods, of course, in which there were no official institutions for missions. However, while institutions are historically changing, functions are unchangeable, as long as there is a church, because functions belong to the essence of the church itself.

Even in periods in which the mission toward those outside the

Christian orbit was very small, it was never completely lacking, because there were always contacts between Christians and non-Christians. Where there are contacts there is witness to Christianity, and where there is witness to Christianity there is implicitly missionary activity. In this sense we can say: the process of transformation is always going on; it is going on both within and outside the Christian nations and cultures. The claim of the church that Jesus is the bringer of the New Reality for the universe is identical with the demand made upon the church to spread itself all over the world. And that is what missions does.

Let us now consider this transformation and its theological meaning. There was a discussion, especially in the last period of liberal theology, about the absoluteness of Christianity. Is Christianity the absolute religion? Is Christ the center of history? Is he the bringer of the New Being? Or are the other religions of equal value and does each culture have its own proper religion? Christianity, according to these ideas, belongs to the Western world and it should not interfere with the religious developments of the Eastern world.

This, of course, would deny the claim that Jesus is the Christ, the bringer of the New Being. It would make this statement obsolete, because he who brings the New Being is not a relative figure but an abso-

lute figure of an all-embracing character. The New Being is one, as being itself is one.

This universality of the Christian message, its universal claim, includes what has been called, with a not too happy term, the "absoluteness of Christianity." Let me call it its universality. Now, how can you prove, today, as a Christian, or as a theologian, that the Christian message is universal and valid for all cultures and religions, so that Christ must become what he potentially is, the center of history for *all* historical developments? How can you prove this? The answer obviously is: you cannot prove it at all, in terms of a theoretical analysis for the criteria used in order to prove that Christianity is universal, are themselves taken from Christianity.

Therefore, they do not prove anything except for those who are in the Christian circle. This means: there is no theoretical argument which can give the proof of the universality of Christianity and the claim that Jesus is the Christ. Only missions can provide that proof. Missionary work is that work in which the potential universality of Christianity becomes evident day by day, in which the universality is actualized with every new success of the missionary endeavor.

In the same way, missions bears witness on behalf of the church as the agency of the conquering Kingdom of God. This also cannot be

proved in abstract theoretical concepts. Only missions can prove that the church is the agent through which the Kingdom of God continuously actualizes itself in history.

Missionaries come to a country in which the church is still in latency. In this situation the manifest church opens up what is potentially given in the different religions and cultures outside Christianity.

In some way and on some level, every human being is longing for a new reality in contrast to the distorted reality in which he is living. People are not *outside* of God; they are *grasped* by God, on the level in which they *can* be grasped, —in their experience of the divine, in the realm of holiness in which they are living, in which they are educated, in which they have performed acts of faith and adoration and prayer and cult, even if the symbols in which the holy was expressed seem to us extremely primitive and idolatrous. It was distorted religion, but it was not non-religion. It was the reality of the divine, preparing in paganism for the coming of the manifest church, and through the manifest church the coming of the Kingdom of God. This alone makes missions possible.

This leads me to the second consideration: the Church is latent also in the elected nation, that is, in Judaism. It is prepared in it, so that it can become manifest in it, but it is not yet manifest in it in the

full sense of the word. It drives toward manifestation; and certainly the community of the Jewish nation and the community of the synagogue into which Jesus was born are preparatory stages for the coming of the center of history, the church, and the Kingdom of God. But they remain preparatory. They anticipate, in prophetism; and they actualize, fragmentarily and with many distortions, in legalism. However, they are not the manifest church; they are still the latent church.

If Christianity comes to them, they might or might not accept the transformation out of latency into manifestation. We know that what in some forms of paganism is comparatively easy is in Judaism almost impossible.

Paul had this experience. He writes, in Romans 9-11 (one of the great and rare pieces of an interpretation of history in the New Testament) about the question of missions toward the Jews. He believed that this mission to the Jews would not succeed until the pagans would have become members of the manifest church. One of the great problems of missions toward the Jews today is that we often have the feeling that it is by historical providence that the Jews have an everlasting function in history.

Individual Jews always will come to Christianity; but the question whether Christianity should try to convert Judaism as a whole is at

least an open question, and a question about which many biblical theologians of today are extremely skeptical. I leave that question open. I, myself, in the light of my many contacts and friendships with Jews, am inclined to take the position that one should be open to the Jews who come to us wanting to become Christians. Yet we should not try to convert them but should subject ourselves to the criticism of their prophetic tradition.

The third group in which we have the latent church is humanism. I think not only of Greek, Roman, and Asiatic humanism but also of humanism with the Christian nations. There are many people who are critical of church, Christianity and religion generally. Many times this criticism comes from the latent church, is directed against the manifest church, and is often effected through the power of principles which belong to, and should be effective in, the manifest church itself. Nevertheless, in spite of the important function of the latent church, it is, as the word "latent" indicates, never the last stage. That which is latent must become manifest, and there is often a hidden desire on the part of people who belong to the latent church to become members of the manifest church. This can happen, however, only if the manifest church accepts the criticism which comes from the latent church.

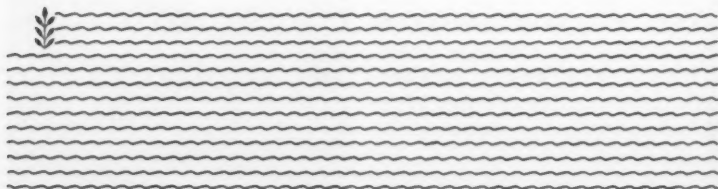
These foregoing remarks show

that missions is by no means one-sided. There is also missions to the Christians by those non-Christians to whom Christian missions are addressed. What Christian missions have to offer is not Christianity—certainly not American, German, or British Christianity—but the message of Jesus as the Christ, of the New Being. It is the message about Jesus as the center of history which, day by day, is confirmed by missions. It is *not*, however, Christianity as an historical reality that is this center of history. Not cross-fertilization of American culture with Asiatic cultures is the goal of missions, but the mediation of a reality which is the criterion for *all* human history. It stands critically not only against paganism, Judaism, and humanism wherever it may be, but it also stands critical against Christianity, outside and inside the Christian nations. All mankind stands under the judgment of the New Being in Christ.

This leads me to the last point, namely to the praise of what missions has done in creating churches in sections of the world which are outside the Western cultural orbit

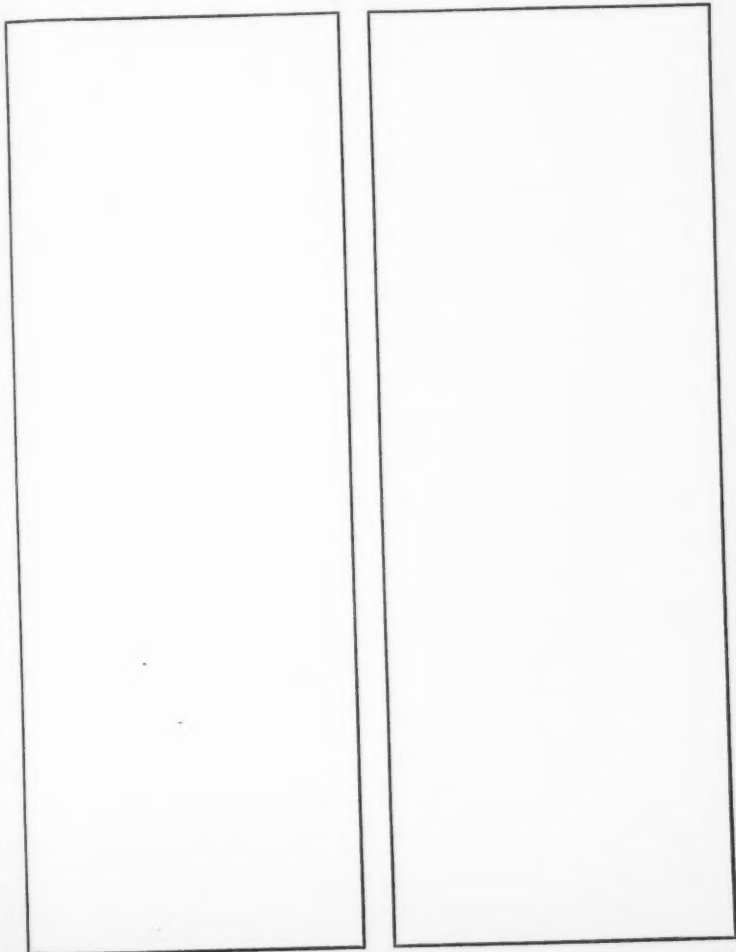
and which are able, and will be able, to undercut the unconscious arrogance of much Christian missionary work. I speak of the unconscious arrogance which assumes that Christianity, as it has developed in the Western world, is the reality of the New Being in Christ. It is only *one* of its expressions, a preliminary one, a transitory one, as Greek, Roman, and medieval Christianity was.

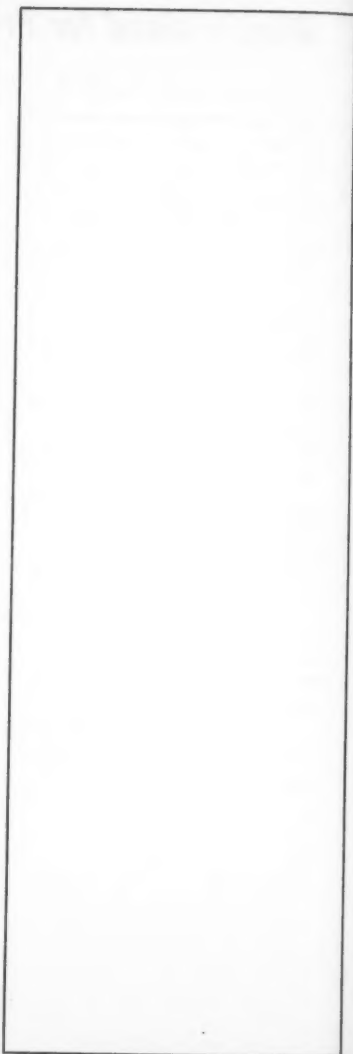
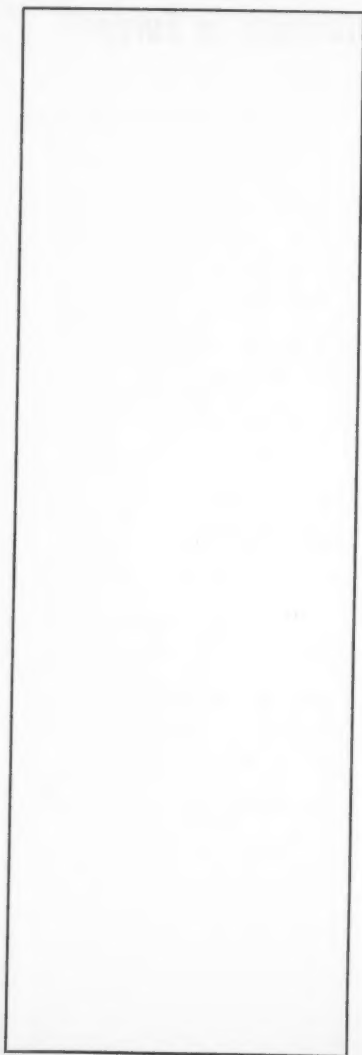
It is not the end. These new Christian churches provide another, and one of the greatest and most important proofs for Jesus being the center of history. They demonstrate that his message and the New Being in him were able to overcome not only the resistance of those outside Christianity but also the unconscious and almost unavoidable arrogance of those churches which carried out the missionary work. The fact that there are new churches, in another cultural orbit, developing their independence and resisting the identification of the Kingdom of God with any special form of Christianity, is perhaps the greatest triumph of the Christian mission.

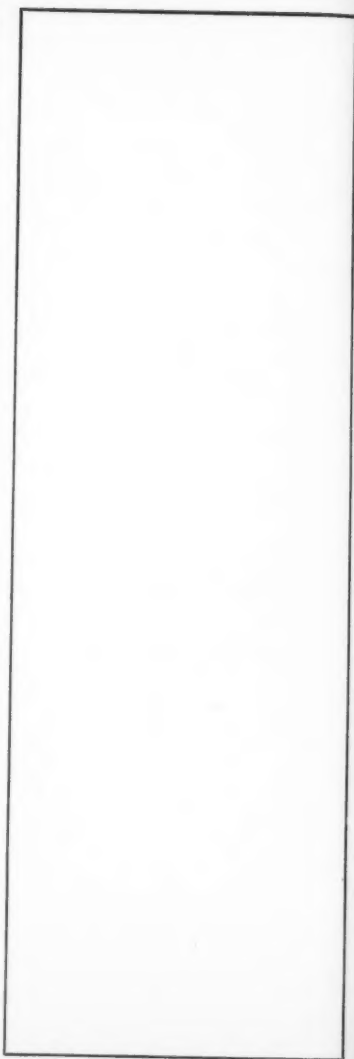
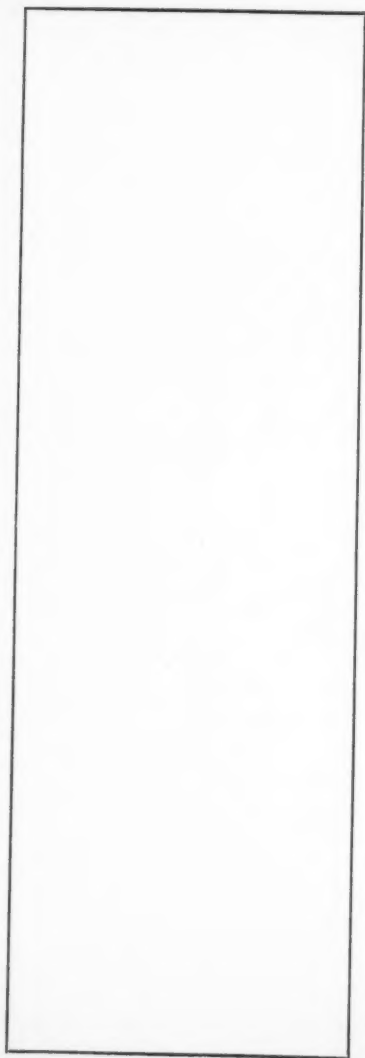


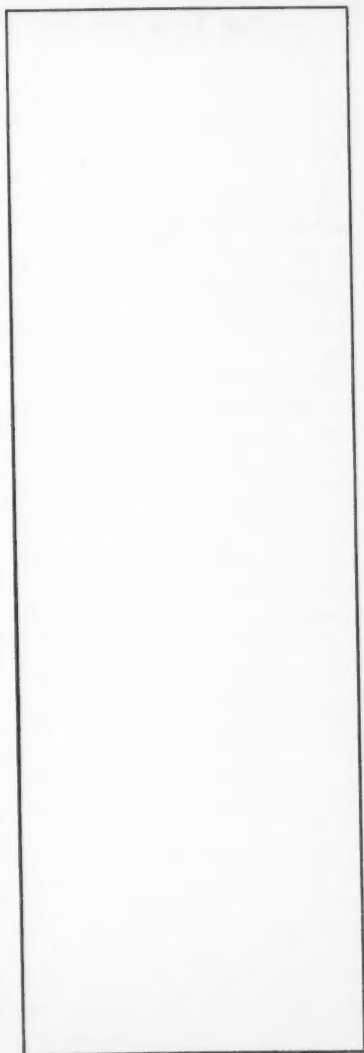
What's Ahead for Protestants in Europe?

By T. OTTO NALL









Ten Tips for the Pastor-Administrator

By TED HIGHTOWER

Pastor, St. Paul Methodist Church, Louisville, Kentucky

A FOREMAN who takes a pick and shovel and helps dig the ditch is not a foreman."

That aphorism, once given to young businessmen, has a point. And it's one for ministers to ponder well.

I remember what an elderly pastor once told me as I worked in my third pastorate: "I am not going to worry about you as an evangelist. I shall not worry about you as a pastor. I have made up my mind that you will do all right preaching, but I have yet to see whether you can organize a church."

Well, through the years I have tried to learn a few things about organizing and administering a church. And they can be summed up in these ten suggestions:

1. To be a good administrator, the pastor must first be a good executive.

He must plan ahead. He must do more than organize a committee or appoint someone for a task. Machinery is not enough. Plan, program, purpose, and goal must be crystal clear in his own thinking and in his organization, too.

2. The good administrator

must stay ahead of his church and his official board. He must think like an executive, not an office boy. He must demonstrate more vision than the laymen over whom he has watch-care. If he does not, he will fail in the tasks both of leadership and administration.

3. The pastor-administrator should train his congregation. Very few people and even fewer total congregations are ready for the type of program which good administration by the pastor of the church will produce.

My personal opinion is that any preacher weakens his ministry when he undertakes "to get along" without adequate equipment and personnel or undertakes to do anything that laymen can do.

4. The pastor-administrator must convince his people that he is not lazy. This may take quite some doing! Few congregations will accept a preacher's plea for more office equipment or help if they feel it is merely a scheme to add to his leisure time. (Meditating on heavenly things while comfortably ensconced in a chair with your eyes closed may do nothing more than give observers the opinion that the

preacher is asleep on the job.)

To be a good administrator, one must work at one's job. If we expect laymen to work at theirs, we must show them the way.

Here's a good rule for pastors: when you sit, either be reading or writing.

5. The pastor-administrator must "sell" individuals on particular needs and tasks. We seldom can get everyone in the congregation to be interested in the same things. Put the man who is concerned about evangelism on the task of evangelism. Put the man who understands modern office equipment on the task of equipping and supplying your office. Put the man who knows buildings in charge of yours.

6. The pastor-administrator must preach, teach, live, encourage, and develop stewardship.

No good program can go far without money. There will be supplies, equipment, and personnel to pay for, and it cannot be done without a congregation-wide understanding of stewardship.

From my own experience of other years I recall one Sunday when the collection plates disgorged 475 nickels. I felt it necessary to discipline that congregation with a sermon on "How Much Owest Thou, My Lord?"

7. The pastor-administrator must delegate responsibility. But

first he himself must clearly understand the problem which he would show others how to solve. Only then can he be certain that the one given the task completely and thoroughly understands the assignment. Delegation of responsibility should be definite.

8. The pastor-administrator must follow-up, encourage and assist his co-workers. Times will come, despite the best of intentions and efforts, when the pastor must "put in an oar" and give "an assist" at the right place. He should encourage. Write notes. Write. Write!

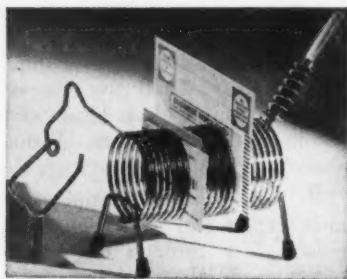
9. The pastor-administrator must expect and get reports. He must follow through on assignments to see that they are done. If he is careless about "mission accomplished" reports, people will think that assignments are unimportant.

10. Finally, give credit, accurately and abundantly. It is not necessary to be extravagant or insincere, but individuals should be commended and publicity given to deserving subordinates and appointees.

A good administrator never worries about credit for himself; what counts is getting the work done. He should work by this text: "Study to show thyself approved unto God, a workman who needs not to be ashamed." (II Timothy 2:15.)

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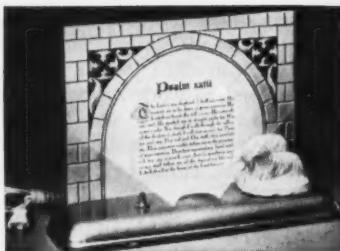
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64



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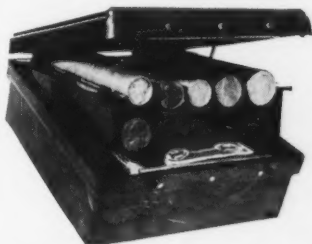
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The Gem Post Card Duplicator prints clear, attractive announcements or notices of all kinds. No complicated working parts to get out of order. \$9.50. I-5



This gold-plated stapler in stunning black and gold is a regal desk accessory. Plus 5,000 premium quality staples and gold-plated staple X tractor. All three, \$10. I-7



This revolutionary type of cash-box keeps, sorts and counts coins as they go in; also shows amount of money on hand. \$6.50. I-8



The Carryor enables the minister to carry his pulpit robe easily and without folding. Protects it when not in use. Features water repellent material, shoulder-shaped hanger and a concealed 48-inch zipper closure. \$8.75. I-6



Reflective auto bumper emblem advocates church attendance. 38c to 50c. I-9

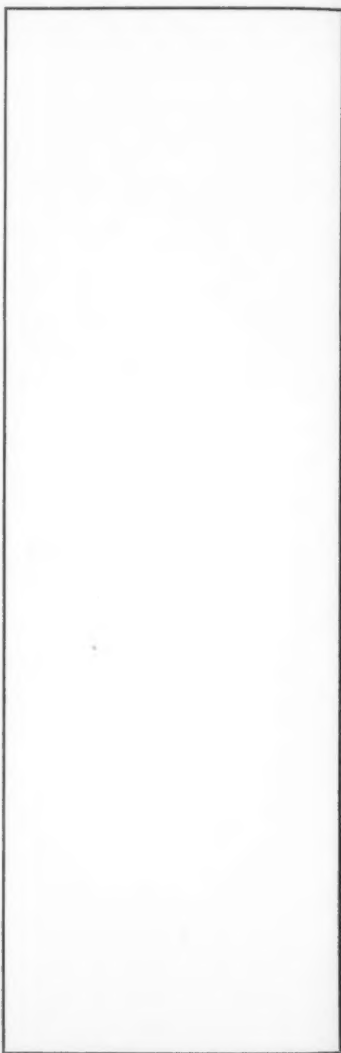
How to Buy a Movie Projector

By _____

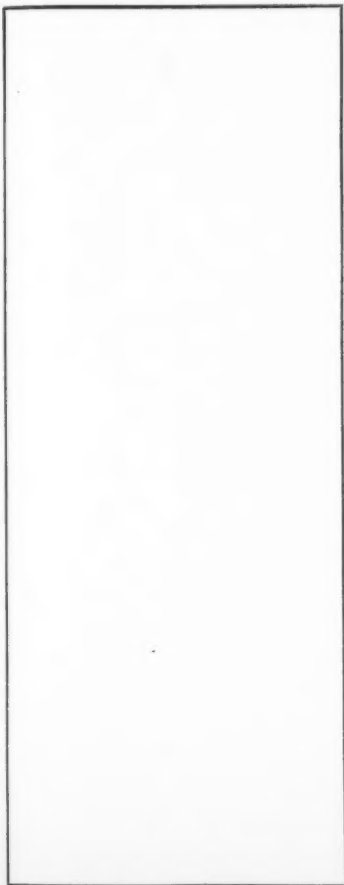


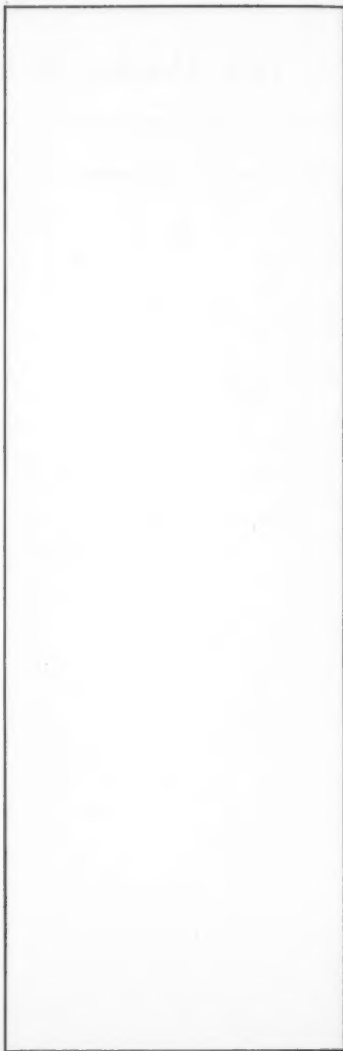
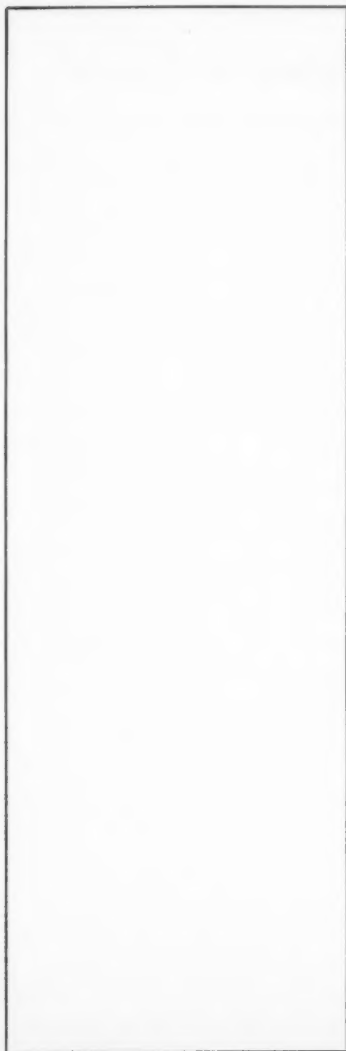
Films for Churches

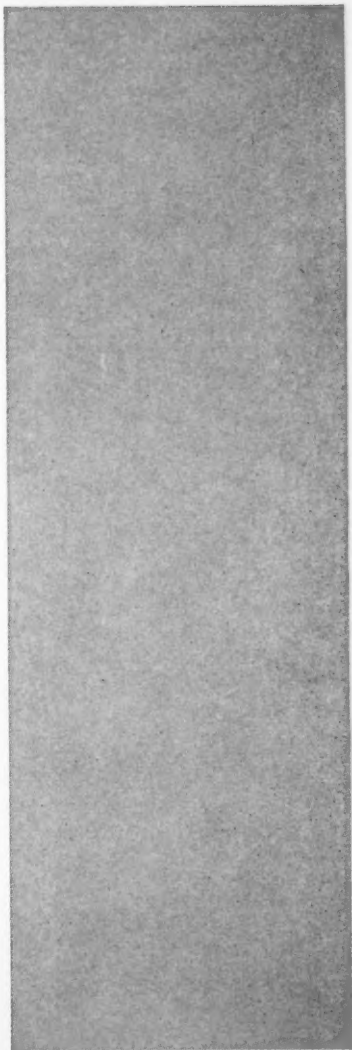
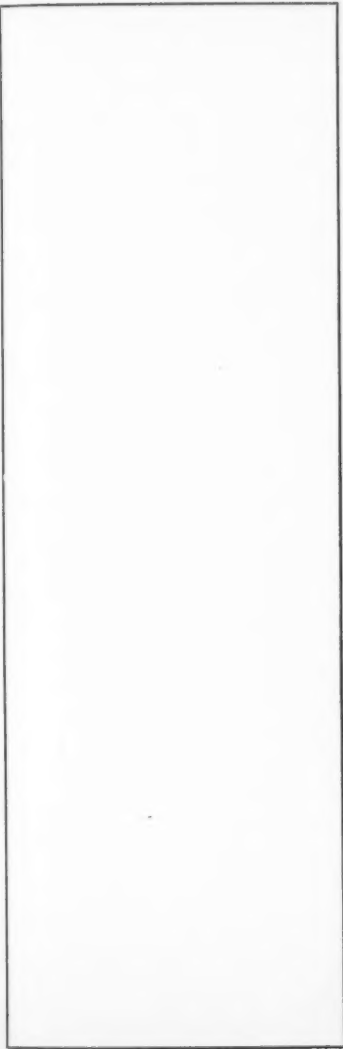
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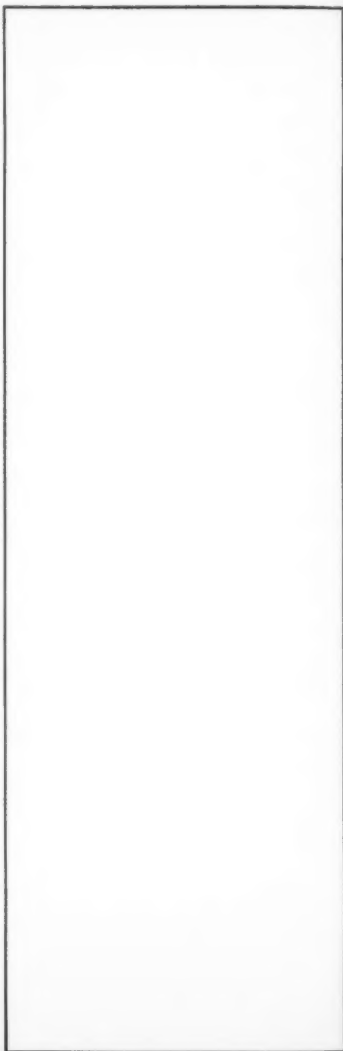
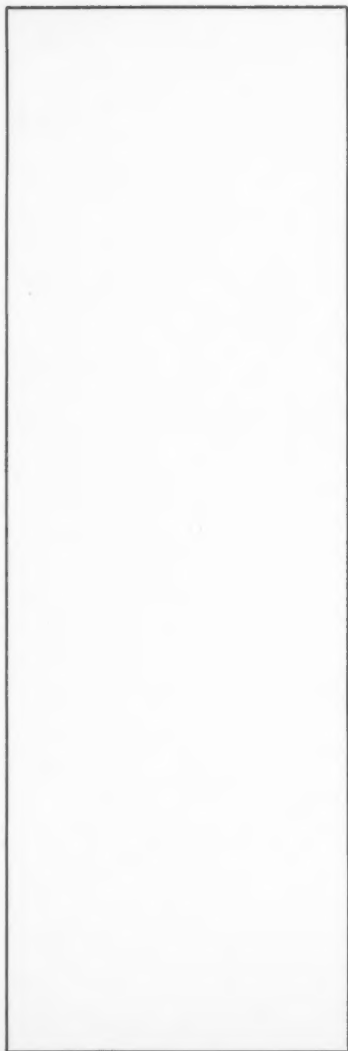


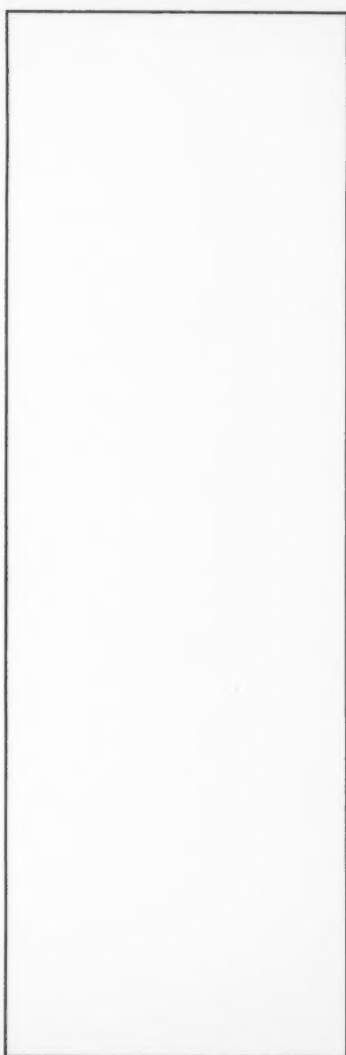
New Books of Interest to Pastors

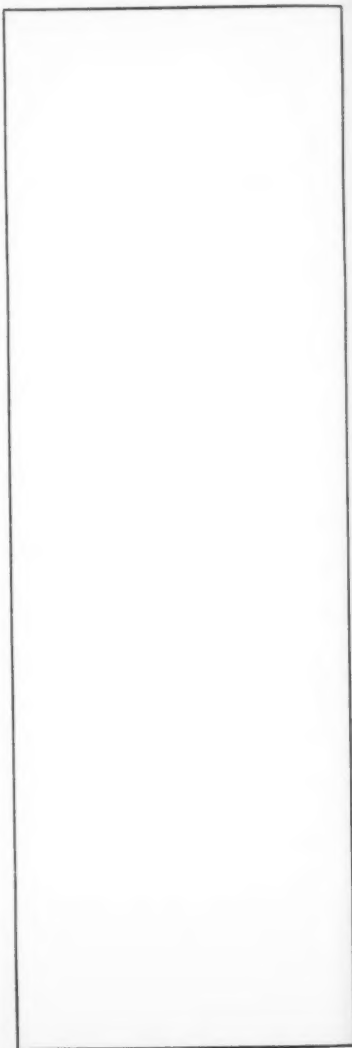
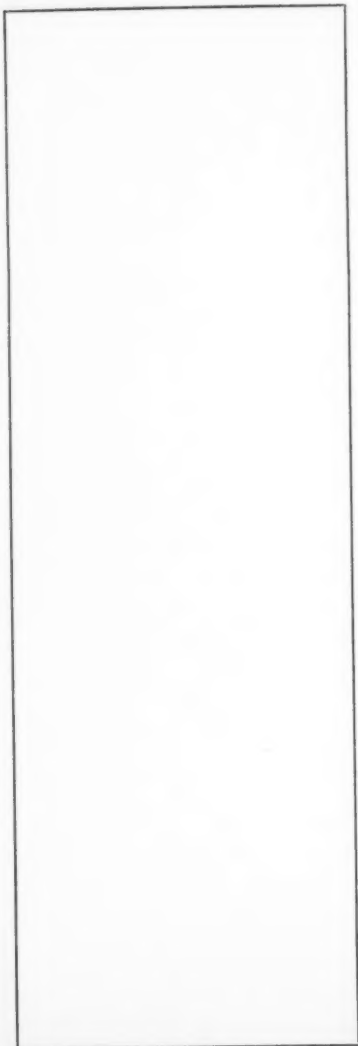


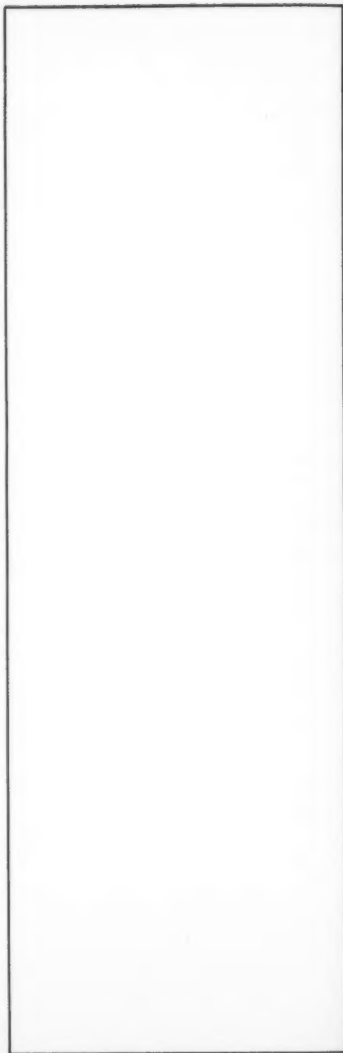
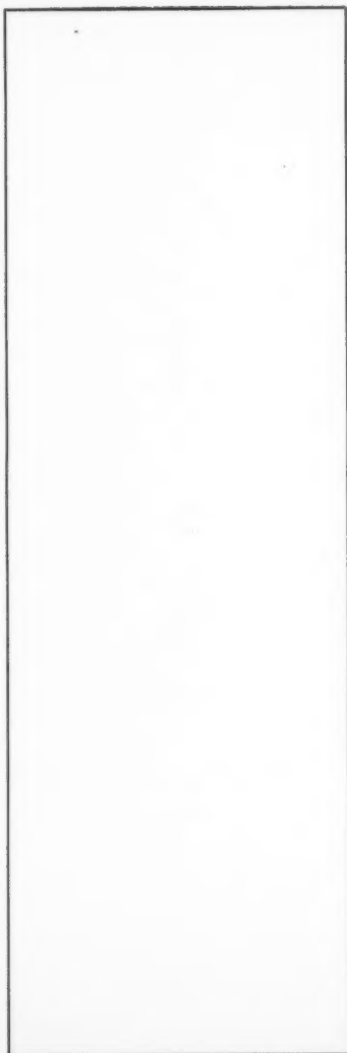






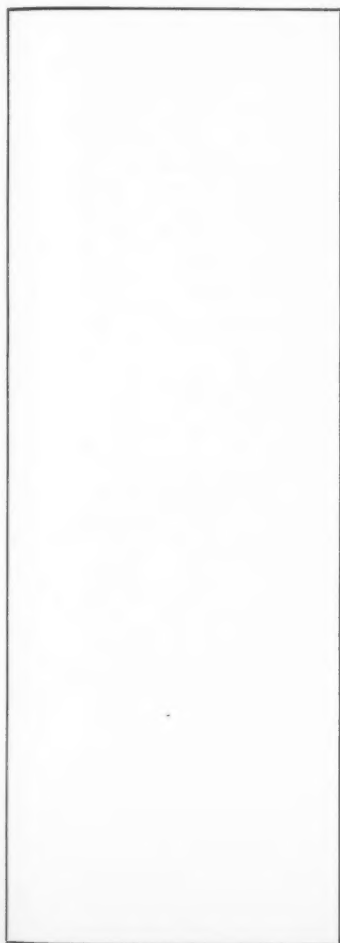




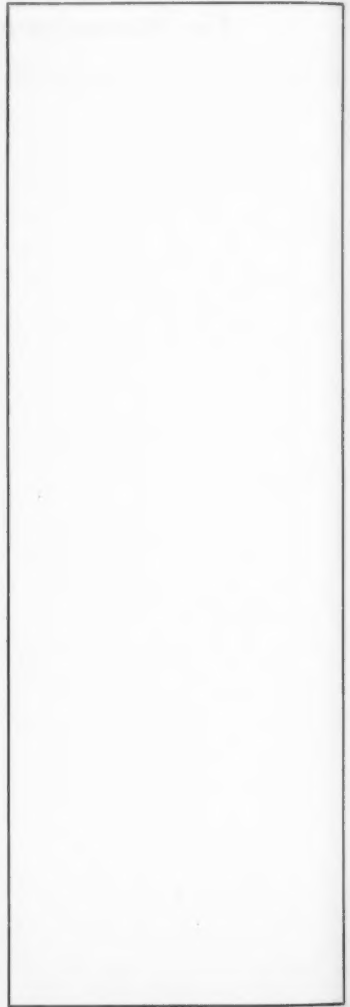


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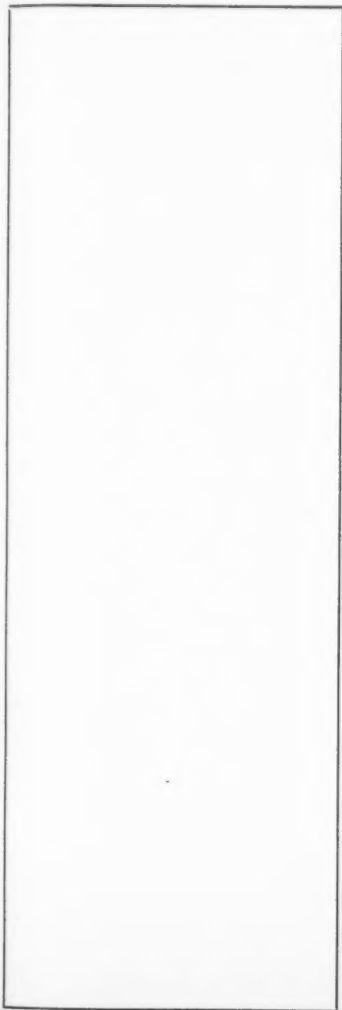
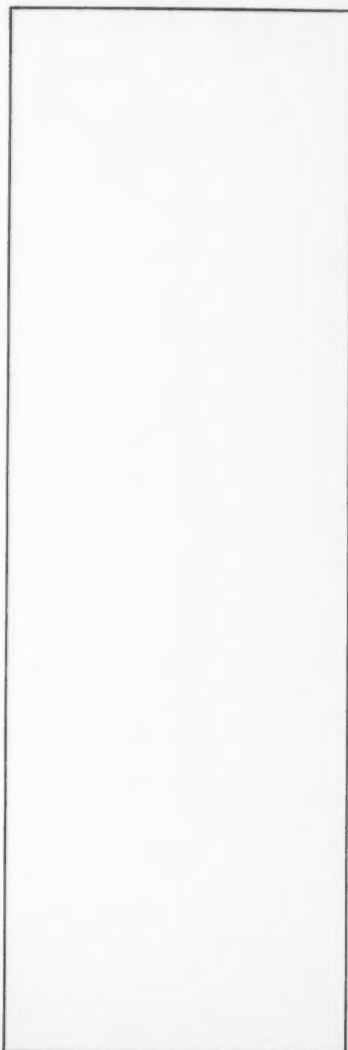
For Discussion of Pertinent Issues



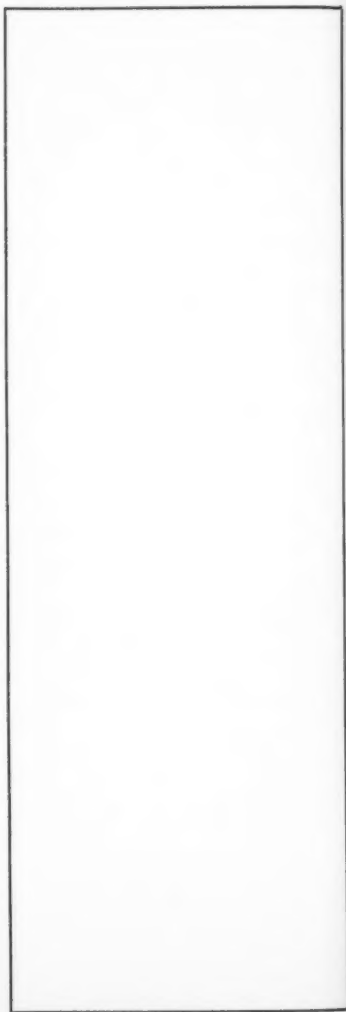
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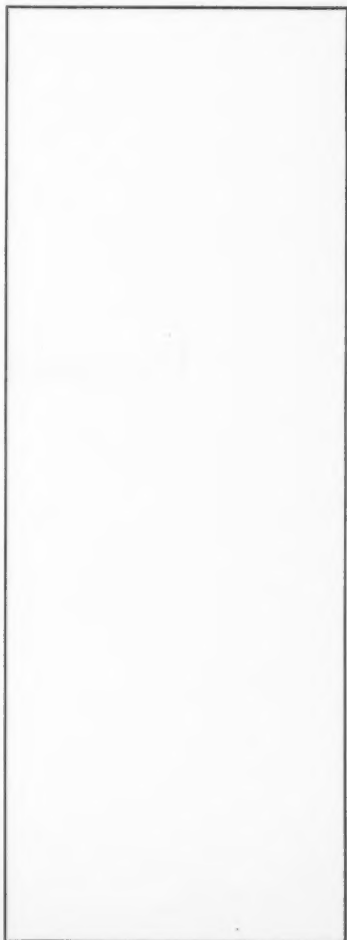
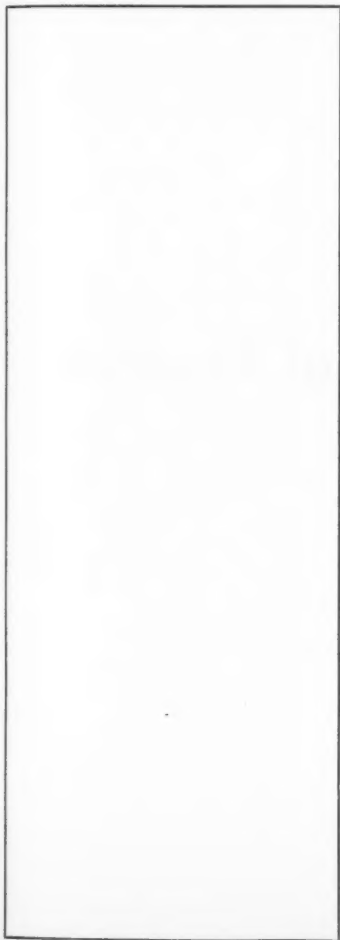
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OPEN FORUM (*Continued*)



Sensible Modern Church Architecture

By _____

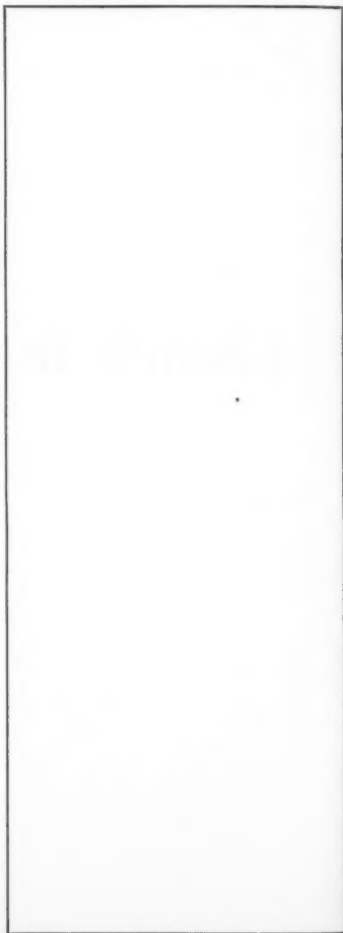


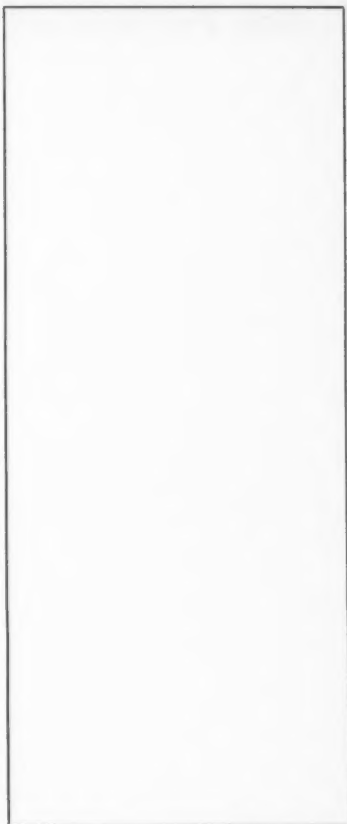
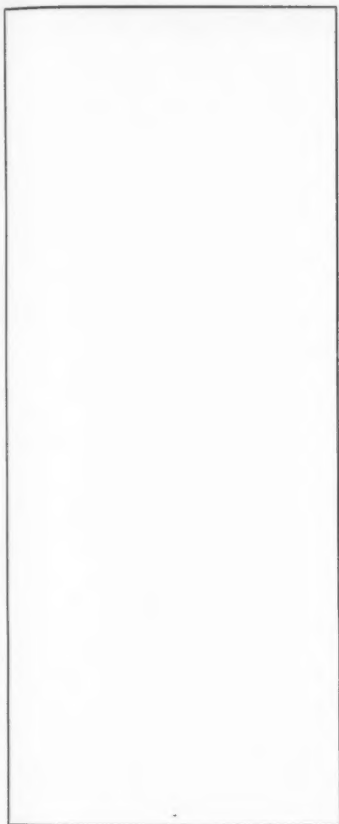
Pictures of Modern

Church Buildings

Dealing with Building Contractors

By _____





How Professional Fund-Raisers Work

By _____



Minutes Saved . . . Minutes Earned

BY DWIGHT HAYES

Pastor, Grace Methodist Church, Zanesville, Ohio

I HAVE TALKED to quite a few veteran ministers to learn how they manage themselves.

One thing I have learned from them is the importance of planning the work schedule for the quarter. The "Our Church at Work" calendars (printed by Spalding Publishers, 754 E. 76th St., Chicago 19, Illinois, \$1.00 per set of four) are excellent for getting a quarterly view of the work ahead.

A companion to this is the *Daily Suggester*, an annual Christmas gift from The Methodist Publishing House.

When I arrive at work on Monday morning, I look over the calendar of coming events and jot down what must be done this week. Then, I rule a paper leaving spaces for various times and activities.

Personally, I prefer the simple division—morning, afternoon, and evening—to the more detailed hour-by-hour plan followed in many of the appointment desk books. A weekly date book of this type can be secured from William H. Leach Associates, P. O. Box 543, Edgewater Branch, Cleveland 7, Ohio, at \$1.10 per copy. The book has a spiral binding, so that past work sheets can be kept together.

The usefulness of this type of at-a-glance work sheet can be quickly seen. As the day passes, new items can be added. Unfinished tasks can be rescheduled. And as the weeks come and go, you have a feeling of accomplishment—of getting things done because you are better organized.

Calling Record for Month of May, 1955			
Name and Address	Type of Call	Remarks	Day
1. Mrs. John Lewis 14 E. High	Hospital	appendectomy	1
2. Miss Betty Beal 111 W. Market	"	wants baptism	1
3. Mr. & Mrs. Wm. Black Orchard pl.	Routine		1
4. Mr. George Spurr 10 Forest St.	"	Wife died in March	1
5. Mrs. G. M. Harris Linn Lane	Shut-in		2
6. Mrs. John Lewis 14 E. High	Routine	Hospital Follow-up	2
7. Miss Ann Mock, 406 Ohio	Routine	M. G. F. Absentee	2
8.			

WEEK OF March 25, 1956

DAY	MORNING	AFTERNOON	EVENING
	<i>Study</i>	Noon-Hour Services	
		<i>Hospital Calls</i>	6:45 Evangelism Commission
Monday			7:45 Official Board
	<i>Study</i>	Noon-Hour Services	<i>Calls on "working"</i>
		<i>Shut-in Calls</i>	<i>Men & Women</i>
Tuesday	10:00 Ministerial Assoc.		
	Write article for News- letter. Bulletin	Noon-Hour Services	
		<i>Routine Calls</i>	
Wednesday	notices due.		

Another record which is important to the man who is trying to be a good steward of his time was suggested by Bishop Hazen G. Werner of the Ohio Area. Draw a simple chart that lists the various tasks of the ministry across the top of the page. Number the page on the left hand side from one to thirty-one. Now total the hours spent daily in the tasks listed.

Each evening, rethink the day's activities. See how many hours were spent reading, studying, in planning, or office work (all too many), pastoral calls, meetings, youth work. It is interesting to note the time we spend on the less important tasks. Some of us find that Mr. Mimeograph gets more time than all of our other work!

It is good to share, occasionally, with the official board the number of hours you work in a week, and

the way your work-week is broken down. Perhaps some additional workers or office help can be secured if the board sees how busy you've been.

How many times have you been asked by the district superintendent to report the *number* of calls you have made, and found that you could only roughly guess? When it is conference report time, you will be happy if you can look in your record book and find the exact number of calls you have made.

Are you ever criticized for always calling on the same parishioners? Is it the truth? Do you want an answer that will show how many families you have visited since last conference?

Then try this: Get a three-by-five-inch card file (size depends on number in your congregation, of course). Whenever you make a

call, fill out a family card listing name, address, and date of call. Put the cards in a file on your desk (open-top style preferred so you can see it every day). As you make a return call, merely write the date under the last entry. Calls made by an assistant pastor or parish visitor can be placed in the same box.

Have you been asked to give a report on the total membership in mid-year? It is sometimes hard to arrive at an exact total. Mrs. Anna V. Ahsens, secretary of the Morgan Park Methodist Church in Chicago, suggests an idea that every Methodist record-keeper will find simple and useful. After conference each year, she draws several vertical lines on a page of notebook paper. At the left side of the page, she leaves a margin about two inches wide for the names of incoming, new members and for those who leave the

church. She writes at the top of the columns the titles listed in the statistician's report in the annual conference minutes: infants baptized, others baptized, preparatory members, total full members, and so forth. At the top of the page she lists the total membership at conference time, as well as the number on preparatory roll.

As a member is added, she writes his name in the space provided, and makes a plus sign in the members-received column. If a member dies, Mrs. Ahsens puts a minus sign in the proper column. And when a member is baptized and received on Profession of Faith, she puts a plus in the two columns. At least once a month, she determines the total in each column. With this system, Mrs. Ahsens can quickly figure the number on the roll, and see whether the church is gaining or losing members.

Monthly Chart of Hours October, 1955		TOTAL HOURS	Sermon-Reading	Office Details	Secretarial Work	Hospital Calls	Other Calls	Counseling	Meetings	District Meetings	Youth Work	Church School	Worship	Funeral-Wedding			Other	What???
Date																		
1	4	2	/		/													
Sun. 2	5	/								2	/	/						
3	9	3	/		/	3												
4	7	2	2			4												
5	8	/	2			5		2										
6	9	2		/	/	4			/									
7	7	/	/			2	/						/			/		y.m.c.a.
8																		
Sun. 9																		

Methodists are Singing People!

By WORTH M. TIPPY

Methodist Minister, Greencastle, Indiana

THE EVANGELICAL revival in England came in a burst of song—melodies that sang themselves, joyous lyrics of salvation.

Grace Murray, whom John Wesley loved but never married, burdened with grief over the death of her sailor-husband and her little child, once went to hear George Whitefield preach at Black Heath, London. As she approached she saw a throng of people sitting on a hill, and they were singing.

"My heart was melted down as soon as I heard them," she said. "I felt a sweetness I had never felt before. I looked up and wondered where I was."

She was among Methodists—those singing Methodists!

"Why," John Wesley once rhetorically asked, "should the Devil have all the good tunes?"

They but needed new words! So led by John and his brother Charles, a host of hymn-writers soon had English Methodists singing of salvation to the tune of old English, German, French, Welsh, and Italian folk tunes. And they borrowed prodigally from the great masters—from Bach, Beethoven, Handel, Haydn, Mozart.

Appropriating popular or secular

tunes for religious lyrics shocked the Church of England. But the people called Methodists didn't seem to mind lifted brows at Oxford and Cambridge. They just went on singing.

When Methodists came to America they brought their songs. Soon they were being sung in John Street in New York, at Lovely Lane Meeting House in Baltimore, and in log cabins scattered among foothills of the Alleghenies. Musical instruments were rare but every preacher was a singer and many had excellent voices. If a hymn was new to a congregation, the preacher would read it two lines at a time, then lead in singing it.

Bishop Roberts, founder of the De Pauw University, was famed as a singer. Colonel Richard Thompson, who first heard him speak in a grove at Bono, said that he had a deep, resonant voice that reached in the open air to vast throngs.

"His gray locks were thrown back so as to expose the full view of his magnificent head and brow," Colonel Thompson wrote. "His clear and musical voice was echoed by the silent grove. My whole attention was at once arrested, and I drank in every word

as it fell from his lips with the deepest and most intense interest, edging myself to get nearer."

In 1804, when Roberts was 26, he was sent to the Frederick Circuit of Maryland. One of his 30 preaching points was Harpers Ferry. It had no church, so naturally his task was to start one. What happened there illustrates why Methodism grew so fast during the pioneer period.

Roberts rode into the settlement knowing nobody, but found shelter in a kindly home. At dinner the mistress said, "Brother Roberts, I would like to hear you preach." He replied, "Sister, I would like to preach for you but I have no preaching place and no congregation." Nothing more was said. The next morning as he rode on to his next appointment, he promised he would return a month from the day.

A month later, as he rode up to the house, he found it full of women at a quilting party. "Now Brother Roberts," his hostess said as she started to remove the quilting frames, "Preach to us right now."

The situation was unexpected but Roberts was ready for it. "Let's sing!" he said. He started with familiar hymns and soon the women were relaxed by the emotion of the songs. Then came a sermon they never forgot—the love and power of God to comfort and strengthen a human life. That

night he had a congregation of women and men and when he rode away the next morning, Harper's Ferry had an organized class of Methodists.

Singing was of the essence of early-day American Methodism, and hymn books of that era reveal how close to their hearts were the songs of our forbears. Reading between the lines—they were printed without tunes—one feels the sorrows and the longings of a people building a nation. The loneliness of the frontier is there and the ache in the hearts for children in trailside graves. But over all is the glow of a passionate faith in salvation.

Not always was the singing-preaching itinerant given a welcome, however. In *Methodism in Mississippi*, the author tells what befell James Axley in 1816 en route to the conference at Natchez—to which Bishop Roberts would ride 1,200 miles from near Pittsburgh.

Weary after all day without food, Axley knocked at the door of a well-to-do widow and respectfully asked for shelter. But the woman who guessed from his garb that he was a preacher, refused. "I do not entertain such cattle," she said.

Inside he saw a grown daughter and younger children. Slaves were busy clearing the supper table. But what most interested Axley was the blazing fire. Could he warm himself, he asked, before continuing his journey? The widow grudging-

ingly gave assent. As he spread his hands before the blaze and thought of a night in the forest without food or shelter, suddenly he acted on impulse. He sang.

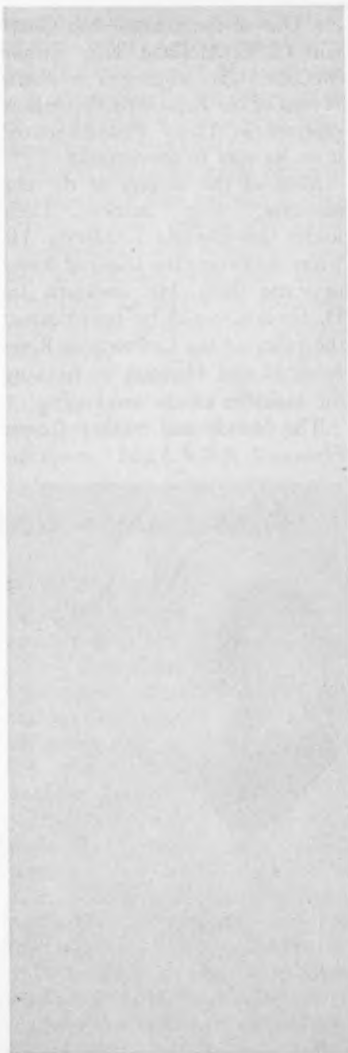
The family was surprised, then listened with rising interest as he swung from hymn to hymn. Finally he stopped and turned to go.

"You may spend the night with us," the woman then said—perhaps not to the complete surprise of the clerical troubadour. She told a Negro servant to feed his horse. "And see that you feed him well!" added the daughter. After Axley's inner needs were also copiously cared for, his now-mellow hostess asked for "more of that good singing." He closed the evening with fervent prayer—and next morning departed rejoicing.

Singing on the way, Methodism swept across America as it had England. But the new land was slow to develop hymn-writers.

Why did not the fervor of Francis Asbury and his circuit riders express itself in song? Probably the answer is that the time was not ripe. Song writers are poets and musicians. Pioneer people lacked cultural background of old England—and other work was more urgent than composing verses and music.

But out of the emotional upheaval and the surge of energy engineered by the Civil War arose a remarkable company of gospel hymn-writers and evangelistic sing-



ers. One of the greatest was Chaplain C. C. McCabe, later Bishop McCabe, who singing *The Battle Hymn of the Republic* to his fellow captives in Libby Prison, started it on its way to immortality.

Most of the singers of the era, however, were laymen. Their leader was Dwight L. Moody. He wrote no hymns but inspired others to write them. His associate, Ira D. Sankey, could be heard across the valley of the Connecticut River from Mount Hermon as he sang the melodies of the awakening.

The Moody and Sankey *Gospel Hymns*, 1, 2, 3, 4, 5 and 6 swept the

country. Also familiar names in American homes were P. P. Bliss and George C. Stebbens. They followed the traditions of the Wesleys with simple verse and stirring tunes easily sung—hymns charged with emotion. Their successors have been writing and singing now for a hundred years; but what began as a crusade has become a business and a profession.

The church will have to reckon with the theology of these popular hymns. Seldom did their writers have disciplined minds. They did not know or took little account of the revelations of the sciences

Many were heavy on doctrine . . .



Charles Wesley

MANY OF Charles Wesley's hymns were ephemeral.

He wrote too many and too fast to give them the care so essential to good writing. Many of them, and equally those of his contemporaries, are painfully overloaded with doctrine. They were deliberately so written and used. In fact, the theology of the awakening stuck in the popular mind more through the singing than the preaching.

But out of the 6,500 hymns

Charles Wesley wrote, almost in assembly-line style, came immortals which have found a place in hymnals of all communions. Such are: *Jesus Lover of my Soul, O for a Thousand Tongues to Sing, Love Divine All Love Excelling, Come Thou Almighty King, Hark! the Herald Angels Sing.*

John Wesley also wrote hymns, but they never won the popularity of his brother's. Out of nineteen hymns by John Wesley in the 1905 edition of the *Methodist Hymnal*, sixteen were translations; but one of them, from the German, *I Thirst Thou Wounded Lamb of God*, we shall never cease to sing.

Hymn-writers of the Wesleyan

about the age of the earth and the descent of man.

Many popular hymns rest upon belief in a recent creation and the fall of man from an original perfection. Their doctrine of salvation often follows the concept of the sacrifices in the temple at Jerusalem. They proclaim a retributive justice which is giving place before our eyes within courts and penal institutions to the Christian purpose of redemption.

What the future has in store for song we cannot forecast, for who but God can know? Perhaps it is idle to speculate, but it is especially natural for Methodists, with our

singing traditions to ask: May not another galaxy of hymn-writers again visit the earth? May we not look for singers as we now hope for the dawn of a day of peace and plenty for all mankind?

What a theme for songs of hope and gladness! The turmoil in the skies is intense; but it was so in Shakespeare's time, when the nations of Europe were torn loose from their moorings by the discovery of the new world. Perhaps, once again, "The poet's eye in a fine frenzy rolling" will sing of the glory of God and of hope for the hard-pressed populations of the world.

... but some we'll never cease to sing.

movement were poets, not musicians. This may be to some a startling fact. Out of the fifty-four hymns of Charles Wesley in our present hymnal, he has not a single tune.

But the spiritual awakening under the Wesleys inspired a galaxy of notable hymn-writers. This is an astonishing literary and spiritual phenomenon.

Here are some of the writers and their songs:

Addison—*When All Thy Mercies, O My God*

Dodderidge—*How Gentle God's Commands*

Henry Kirke White—*The Lord Our God Is Clothed with Might*

Toplady—*Rock of Ages Cleft for Me*

Heath—*My Soul Be on Thy Guard*

Bowring—*Watchmen Tell Us of the Night*

Fawcett—*Blest Be the Tie That Binds*

Peronet—*All Hail the Power of Jesus' Name*

Newton—*How Sweet the Name of Jesus Sounds*

Their hymns have been sung around the world for a hundred and fifty years.



John Wesley

HELPS FROM 'TOGETHER'

NOTE TO PASTORS: *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.



Our Forgotten Moravian Minstrels

By FRANKLIN BANKER



Musicologists play two wind instruments used in Colonial days: left an ophicleide, right a "serpent."

FOR THE GOLDEN strand of song running through Methodism, we give thanks to the influence of Moravians on the Wesley brothers. But only now—150 years late—are we rediscovering the musical treasures created by pious Moravian immigrants from Saxony who settled in and around Bethlehem, Pennsylvania.

In each community the pastor was the leading personage, and frequently music had been as important in his education as theol-

ogy. Any inherent musical talent was a great asset to him because there was little printed music. If his church was to have Sunday music, he either had to create it or painstakingly copy some previous composer's work, note by note.

It happened that some of the music thus written, in the Eighteenth Century, was of exceptional quality. For example, the six quintets for strings written back in 1789 by John Frederick Peter

were recently classified by authorities as comparable in quality with the beautiful chamber music of Mozart.

Educated in Holland and Germany as the son of a Moravian pastor, Peter arrived in Bethlehem in 1770, at the age of 24. He played the violin, viola, cello, organ, and flute and repaired pianos. With him he brought a pile of manuscripts, including works of Haydn and Bach, which he had copied by hand at a seminary.

He composed steadily and built up music libraries during his pastorates at Bethlehem, Lititz, Pennsylvania; Graceham, Maryland, and Winston-Salem, North Carolina. Dr. Hans T. David, of the University of Michigan, who has done considerable research on the subject, reports that Peter's 56 anthems "stand out even in the rather large and valuable literature of concerted church music by Moravian Brethren, and even today their charm and color have not faded."

An early admirer of Haydn, Peter wrote a condensed score of the *Creation* with orchestra and singing parts. His artistic star reached its zenith, however, in the melodious six quintets for violins, violas, and a violoncello.

Simon Peter, a brother of John Frederick Peter, came to America with him and also wrote a few musical compositions, including a fine soprano solo with strings and organ. Besides, he gave lessons in

singing and organ and violin playing. Both brothers were ministers and able musicians, but Simon was more successful as a pastor and John as a musician.

The first composer among the Moravians in America was Jeremiah Dencke, who came to Bethlehem from Europe as a pastor in 1761, 20 years after Bethlehem was founded by Moravians under the leadership of hymn-writing Count Nicholas Zinzendorf.

Dencke played the organ and acquired a reputation for writing a new anthem every Sunday. This doubled his duties, for he had a sermon to prepare, too. He wrote music for three services of the church: the annual festival of younger girls, the Christmas service of the congregation, and the children's Christmas service. All the works included a soprano solo with accompaniment for strings and organ.

The offices he held cut down on his composing in later life. He was warden of the Bethlehem congregation during the difficult years of the Revolutionary war, when the house of the Brethren served as a hospital for colonial troops.

Johannes Herbst, another composer of this era, was not only a minister but a bishop. He had the courage to sail to America at the age of 50, in 1786, to begin a creative and inspirational life on a new continent. He furnished compositions for the dedication of churches

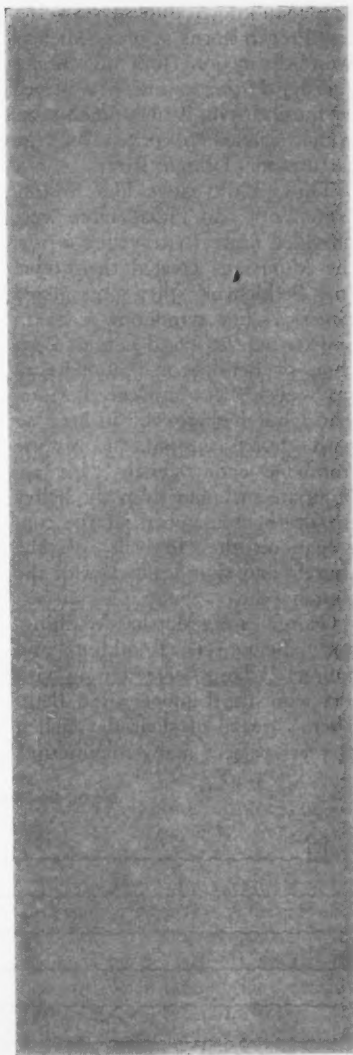
at Lititz and Bethlehem. He wrote anthems. His consecration as a bishop occurred in 1811.

John Antes, a Moravian born at Fredericktown, Pennsylvania, in 1741, left for Europe in 1760 to embark on an adventurous missionary career, and never returned. In Egypt he was so severely bastinadoed by Turkish robbers that he became permanently crippled.

While in Cairo he wrote a brilliant and daring string trio *No. 3 in C Major*, which is his best-known work. It was dedicated to the Swedish ambassador at Constantinople. Lost for many years, the second violin and cello parts turned up in the New York Public Library a decade ago. The trio became restored when the first violin part was found in Moravian archives in Winston-Salem only last year.

Some Moravians fashioned their own instruments, as well as doing the composing. Unusual examples of a clavichord, a French horn with two valves, an F bass trombone, and an ophicleide are among instruments on exhibition at museums in Bethlehem and nearby Nazareth. One violin on display was made by Antes in 1759. The inventive Antes also devised a machine to turn music pages with the foot.

David Moritz Michael, a Moravian minister who immigrated to Pennsylvania in 1795, was a virtuoso on the violin and played almost any wind instrument. He was the



only man known to play two valveless French horns at once. Michael won distinction for his *Water Journey Music*, a suite first played by musicians on flat-bottomed boats which carried picnickers up the picturesque Lehigh River.

Thus, while cities like Boston, New York and Philadelphia were provided music by traveling artists, the Moravians created their own. In Bethlehem they organized America's first symphony orchestra and started the world famous Bach choir of Bethlehem. An orchestra plays at services at Central Moravian Church there, and in keeping with church custom, an historic trombone choir signals with appropriate melodies from the belfry the death of members of the congregation, the festivals of the church, and significant days of the church year.

George and Martha Washington, Benjamin Franklin and Samuel Adams were among visitors who heard and enjoyed Bethlehem's music of their day. Then as years passed, many manuscripts

of the early composers were placed in the church archives for safe keeping and gradually forgotten. Uncataloged, they escaped notice when Eighteenth Century America was being written off as musically unproductive.

But recently they came to light and aroused much public interest. For the first time many are being printed. The New York Public Library has undertaken to publish a 12-volume series entitled "Music of the Moravians in America." Each volume includes a score and one set of parts.

In addition, Moravian leaders have arranged to have the restored music played at periodic festivals, alternately in Bethlehem and Winston-Salem. The first festival, under the direction of Dr. Thor Johnson, conductor of the Cincinnati Symphony Orchestra, proved very popular.

Long overdue recognition of the musical efforts of versatile Colonial clergymen is at last becoming a reality.



THEY SAY: *Two pages of provocation*

Here are no canned platitudes, no frozen commonplaces. These paragraphs dare you to exercise one of your less-used mental muscles. If you decide to accept what is said, you have been awake during the process. If you reject it, you have had to find a reason.

He was wise who said, "A difference of opinion is the most interesting thing in the world."

Not out of the Horse's Mouth

SOME TIME ago my attention was called to an extract from a *Chronicle of an Ancient Monastery*, dated 1432. It reported a lively dispute that lasted many days and that stirred up considerable feeling. The quarrel was over the number of teeth in the mouth of a horse. Learned books were brought out, and ancient documents were consulted, erudition was shown the like of which had never been seen in that monastery or in the region round about, but the problem was not solved.

When the disputation had gone on for 13 days, with no end in sight, "a youthful friar of goodly bearing" asked his elders for permission to say a word. The permission being granted, he made a suggestion which only gave the brethren a fresh cause for anger.

"To the wonderment of the disputants," reads the *Chronicle*, "whose profound wisdom he sore vexed, he beseeched them to unbend in a manner unheard of,

and to look into the open mouth of a horse for an answer to their questions. At this, their dignity being grievously hurt, they waxed exceeding wrath; and joining in a mighty uproar, they flew upon him and smote him hip and thigh, and cast him out forthwith."

They excused their rough treatment of the young friar, excused it to themselves and to posterity, by adding: "Surely Satan hath tempted this bold neophyte to declare unholy and unheard-of ways of finding truth contrary to all the teachings of the fathers." [Most highly-honored.]

Having rid themselves of the traitor in their midst, or as we might say, the radical in their midst, they resumed their argument about the number of the horse's teeth.

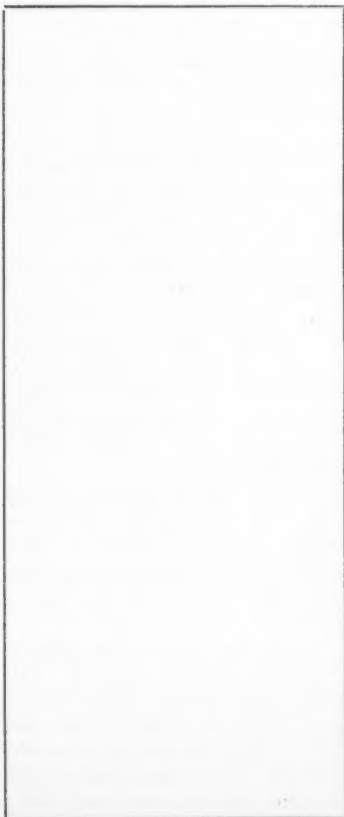
Finally they gave up the problem altogether, and the account ends with these words: "After many more days of painful strife, the dove of peace sat on the assembly, and they, as one man, declared the problem to be an everlasting

THEY SAY (*Continued*)

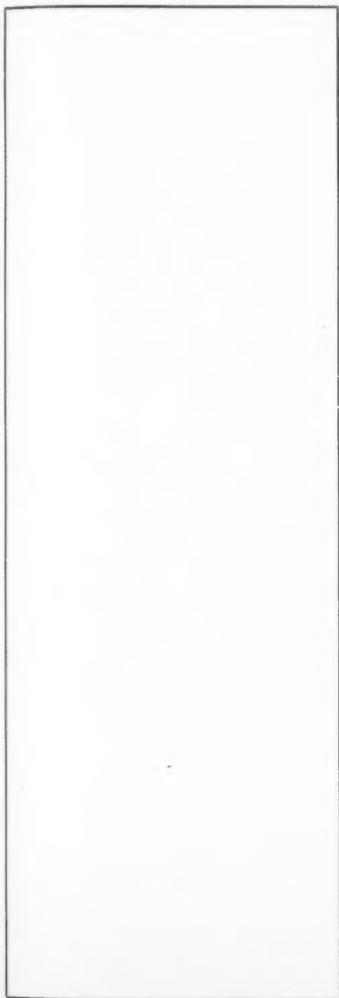
mystery, owing to the dearth of historical and theological evidence thereof, and so ordered it writ down."

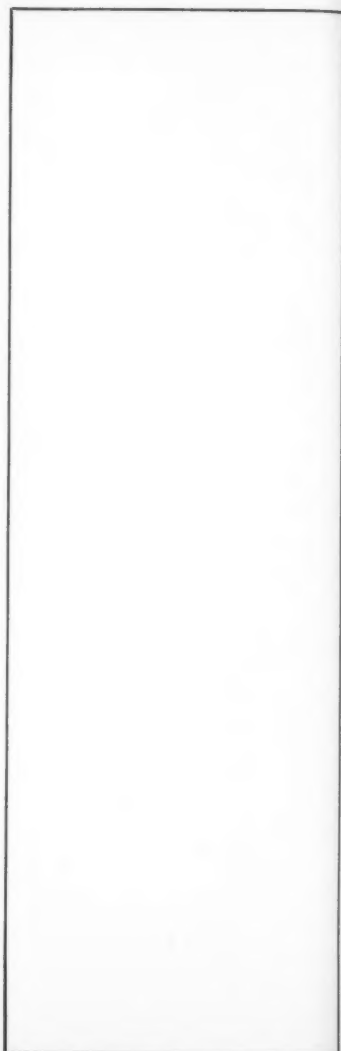
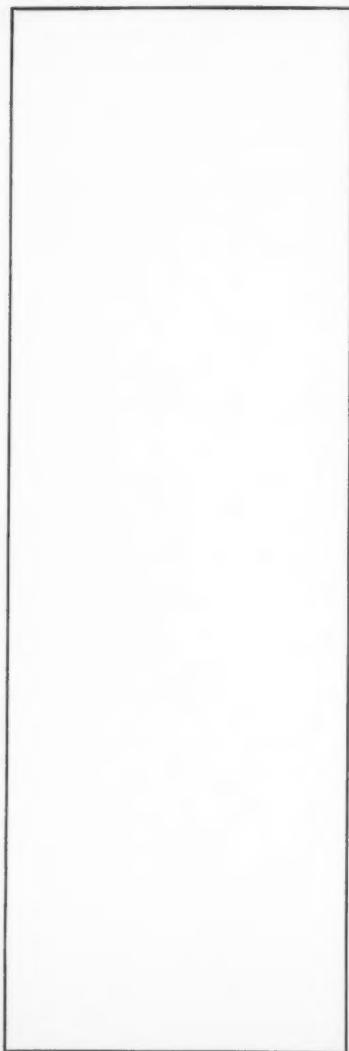
—MAX OTTO

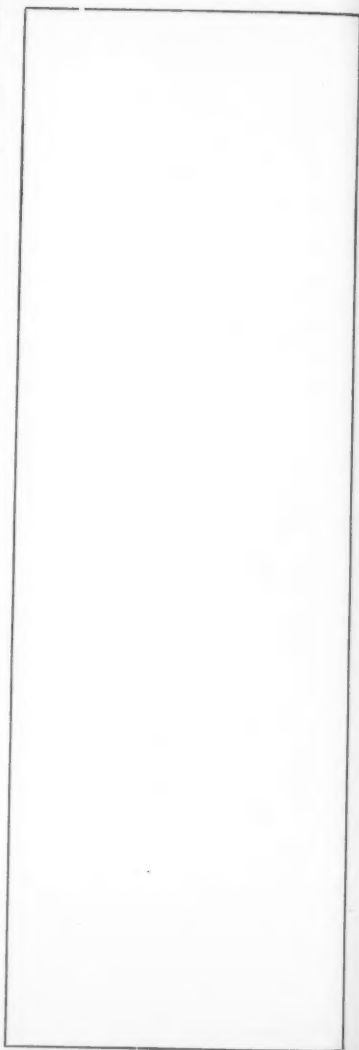
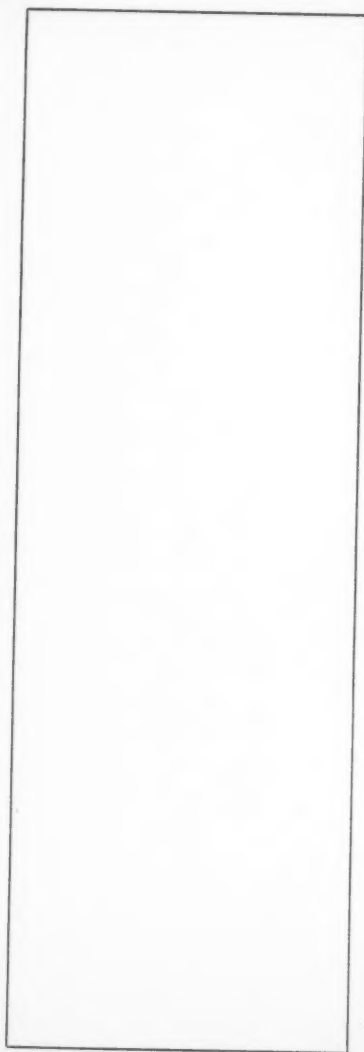
(An excerpt from his book "The Human Enterprise.")



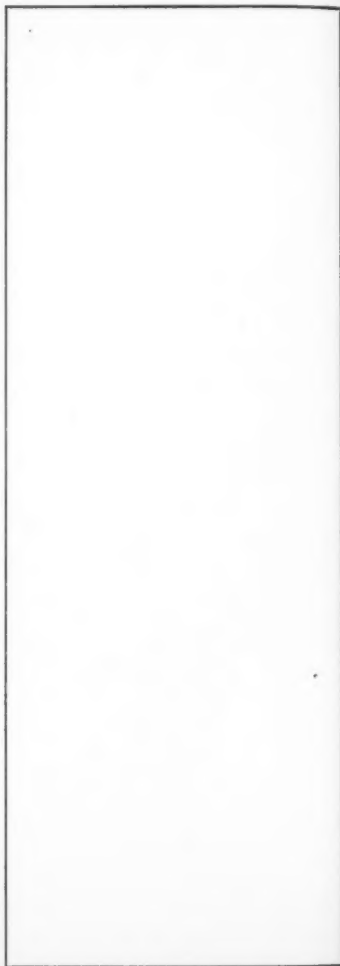
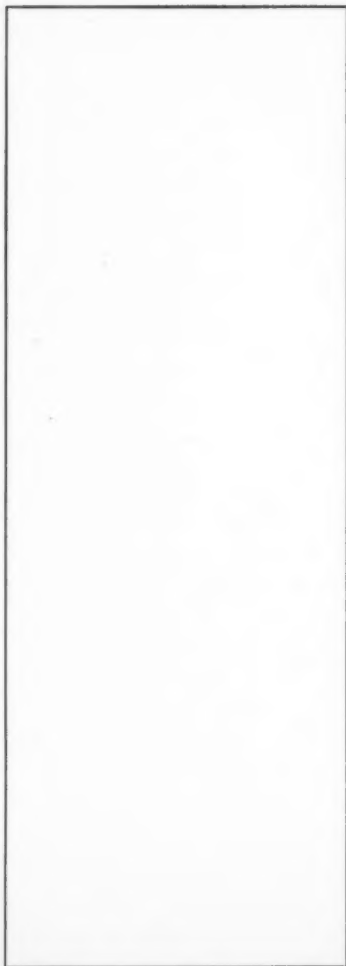
NEWS OF THE CHURCH

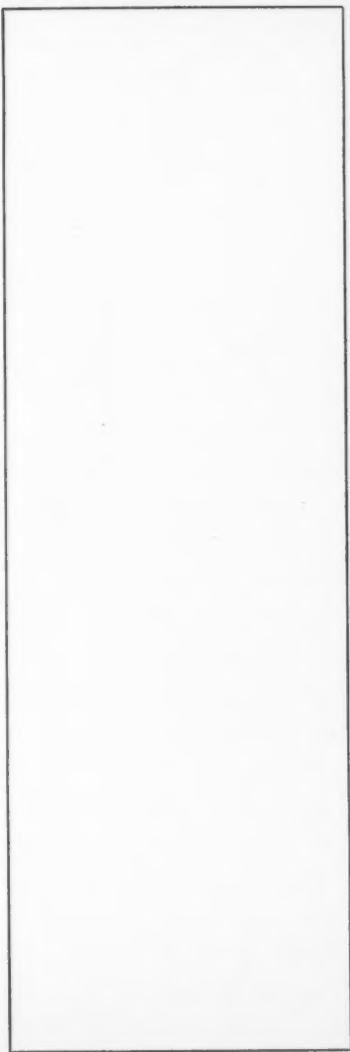
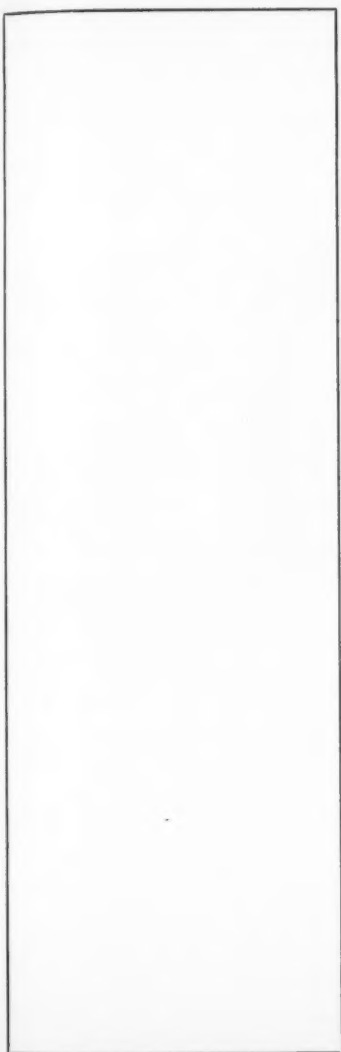


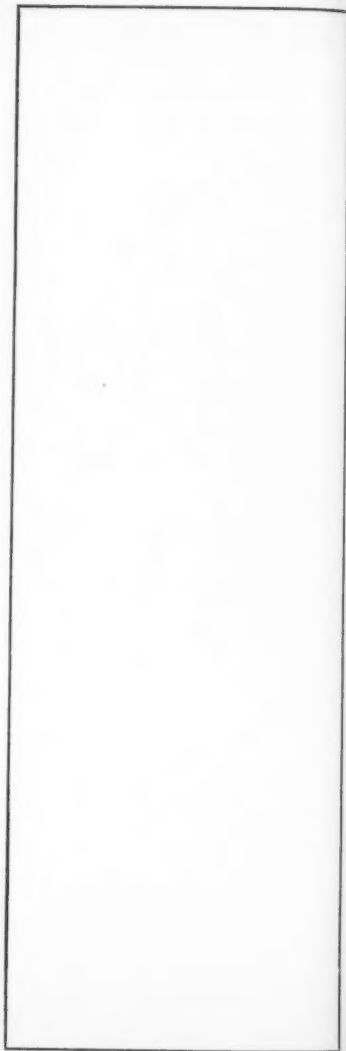
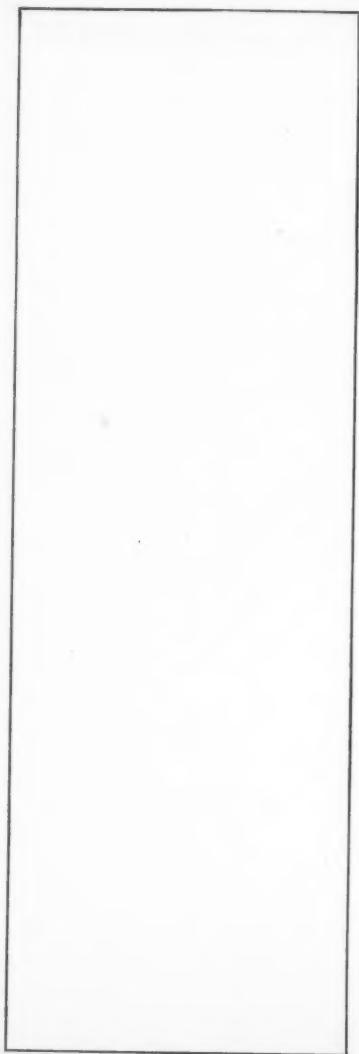




Methodism Around the Globe







A Lincoln in Ebony

By WILLIAM F. McDERMOTT



ALL PHILADELPHIA went into mourning on July 31, 1933. High government officials and Chinese laundrymen, priests and scrubwomen, corporation presidents and street-cleaners, Jews, Catholics and Protestants, Negroes and whites, packed 5,000 strong into a church seating 3,200 people, to listen to five hours of steady tributes to an aged Negro. Radio stations broadcast the services, blocks of downtown streets were roped off to hold back the crowds, and hundreds of telegrams of condolence poured in from throughout the nation. For 18 hours previously, a continuous stream of mourners had filed by his bier. All to pay homage to an ex-slave and hod-carrier.

He was Charles A. Tindley, who at 18 years of age could neither read nor write, yet acquired a higher

education, including a knowledge of Greek and Hebrew. By day he had toiled up and down ladders carrying back-breaking loads of brick; at night-time serving as janitor of a little mission church. He finally became pastor of that same church, building it up not only into the

largest Methodist Church in the world, with 12,500 members, but also into a city-wide relief center for the poor and for down-and-outers, caring for hundreds daily. Some called him Philadelphia's foremost citizen, but a title bestowed on him by a white man fitted best: A Lincoln in Ebony.

Tindley, 82 years old at his death, was a physical giant, standing six feet two, and weighing 230 pounds, with a figure as straight as

Condensed from "Coronet," June 1946. Copyright by Esquire, Inc. 1946.

an arrow and a massive, lionesque head. His spirit was one of deep humility and compassion, particularly for the underdog of any race, and he labored on in simple ways that suggested the martyred president. Wherever he went, he drew great crowds, often more whites than blacks gathering to hear him. When a theologian once asked one of Tindley's twelve children, "How did your father win such great success?" the youth answered, "On his knees." At the peak of his career during the 1920's and early 1930's, Dr. Tindley preached regularly to 10,000 people every Sunday. His great church on Broad Street began filling at 7 A.M. with people eager to get in for the 10 o'clock worship. During the intervening hours, they sang old spirituals, modern hymns, gave testimonies, laughed and cried and prayed. Hundreds were regularly turned away. By 11:20, when the second service started, the sanctuary was jammed to the roof. At night there would be a similar throng.

Whenever the Negro clergyman could be lured away from his congregation, people of all faiths traveled far to hear him. Crowds almost fought to get within earshot. His sermons on such subjects as "Trees," "A Forget-me-not," "Religion in a Blade of Grass," were masterpieces. He was a landscape artist in words, as he made nature's beauty float before your eyes and reflect glory of Heaven.

Always the peak of Tindley's meetings was the "altar call," when penitents were summoned to kneel and to seek forgiveness for their sins. One time, a young white man, whose eyes were bleary from drinking, and whose clothes were rumpled and soiled after a protracted spree, heard Dr. Tindley's plea for regeneration and came to the altar. Together, before the vast crowd, they knelt in prayer. Then, as the congregation patiently waited, they whispered to each other for a moment.

"Friends," Dr. Tindley called out to his people, his arm linked through that of the stranger, "I want you to know this young man who has just given his heart to God. He is the grandson of the Maryland planter *who once owned me as a slave!*"

The great audience broke forth into cheers and hand-clapping, mingling many fervent and spontaneous "Amens" and "Hallelujahs" with the singing of "God Moves in Mysterious Ways, His Wonders to Perform."

The youth told his story of having given way to the liquor habit, and having "hit bottom" in his drunkenness. For several months, the Negro minister provided care for the white man, and strengthened his religious resolves. He was restored to his family and to his place in society.

Tindley was born in a slave cabin on the eastern shore of Maryland,

July 7, 1851. A year after his mother's death, when he was only five years old, he was separated from his father and sold to a slave holder in another town. He was held in that bondage, and was not even allowed to look at a book or to attend church.

Something more than blind instinct sustained him in his urge to seek better things. Furtively he sought scraps of printed matter—a torn page of a book in the wood box, or a page of a newspaper lying along the roadside. He stuffed these inside his ragged shirt—he had no pockets in which to hide them. As chance offered, he gathered pine knots and took them to his shanty. Then, after the other slaves had gone to sleep, he lighted the fagots, by the dim and flickering light of which he tried to make out the mysterious letters. Using dead fire coals, he marked out the simplest words, although he couldn't read them. He always lay flat on his stomach in order to be as obscure as possible. Night after night, he struggled to find the key to the printing before him.

There was one ray of hope from the outside. A kind-hearted young white boy became chummy with the enslaved Negro youth, and tried to show him how letters were put together in the simplest words. War broke out, and Tindley labored on as a slave. Even when real freedom was attained in 1865, he was still illiterate. But by the time he was

18 years of age, he could spell out and write the word "cat."

The only religion that Charlie had in those early days was what he felt inside him and what he gathered from the singing of spirituals by other slaves. The longing to attend church grew on him until he determined he would worship somewhere. He would go down to Chesapeake Bay on Saturday mornings, and there, with ashes for soap, wash his only shirt, hang it on a limb to dry. He carefully kept it clean until the next day so he could wear it to church.

For a long time he worked in the fields by day, walking 14 miles at night to get instruction in the three R's. When finally he had mastered them, he resolved to go to Philadelphia where he could study more. He became a hod-carrier, for three years toting brick up ladders, and spending his nights either as a church janitor or as a school attendant. He had one inflexible rule: "Learn at least one

new thing every day." He kept this rule up until death.

He determined to enter the ministry and to help his people. He not only attended school, but also took correspondence courses. Every dollar he could spare went into books. Eventually he accumulated a library of more than 8,000 volumes, each of which he studied and marked profusely. He particularly loved Greek and Hebrew. He learned Greek by correspondence with a theological school in Boston, and Hebrew he studied under a learned rabbi in Philadelphia. He took courses in science and literature privately.

He was still janitor of the little church, of which he was later to become the pastor, when he took his examination for the ministry. He was looked upon more or less with contempt by some of his more cultured and formally-educated brethren. In fact, one bumptious young theologian gazed at him askance and said, "How do *you* expect to pass your examination? I and the other candidates hold diplomas in our hands. What do you hold?"

"Nothing but a broom," replied Tindley, who had just left his sweeping—but in the examination he ranked second highest in the large class.

His days as a hod-carrier and janitor soon were over, but not his days of struggle. His first appointment as a pastor was at Cape May,

New Jersey, where a humble and obscure Negro church awaited him. The parsonage was little more than a shack, yet it was home to the young preacher, his wife, and their children. Grinding poverty constantly stared them in the face because collections were meager and needs were pressing.

One day, a heavy snowstorm struck Cap May. There was no food in the house except a stale piece of bread. Father and mother dipped the bread into water and gave pieces of it to the boy and girl. They took nothing for themselves. Their hearts were heavy, for in the front room lay a baby daughter, who had died in the cold the night before. There were no funds for food, let alone burial. The Negro parson asked his wife to set the table as though they had food to put in the dishes. Then the two got down on their knees and gave thanks for health and strength, for the sunshine, and even the snowstorm, and for the blessing of children and the opportunity to serve. They didn't even plead for bread. They rose from their knees, and sat down at the table, when suddenly they heard a shout, "Whoa, there!"

The Tindleys rose from their chairs and rushed to the window. They saw a white man, with a sack on his shoulders, get out of his wagon and approach the house. He kicked the snow off his boots and then knocked on the door. The

preacher opened it. The white man dropped the sack to the floor, saying, "I guess you're the new parson here, aren't you? My wife and I got to worrying about how you were making out in this storm and decided that you might need some grub. So here's a batch that we want you to take. And, I've got a load of wood out there you can have."

Tears streamed down the face of the Negro pastor as he thanked the man for his generosity. When the latter found out that there was a child dead in the home and no means to bury her, he besought his friends for aid, and together they laid the child away.

The next appointment was a Delaware church, where Tindley developed a severe lung condition. In fact, he hemorrhaged severely after each sermon, and the doctor told him he would have to quit preaching or he would die. But medical care brought improvement, and he was able to continue.

It was in 1902 that he went to Bainbridge Street Methodist Church in Philadelphia as its minister—here it was that he had been the janitor. It was only a store-front mission, barely kept alive by a handful of 35 or 40 faithful people. It seemed to be the nemesis of aspiring preachers, because although several with university degrees had served it, not a one had been able to lift it out of its anemic condition. A number of

pastors consoled Tindley on the "certain failure" that faced him.

It wasn't long before his spark of faith touched off a fire of fervor in the congregation. Soon there were 75 attending, then 100, and finally, when the worshippers numbered 200, the mission was overflowing. A real church, seating 600, was erected. A couple of years later, a horseshoe gallery of 200 seating capacity was added.

About 1907, the old sanctuary of a white congregation, seating 1,500 people, was acquired for \$69,000. Eventually this building was jammed to capacity. Even Tuesday night prayer meetings drew more than 1,000. The movement for a still-larger edifice got underway. Five buildings next to the church were bought and razed. A huge plant, costing \$350,000, was erected and paid for through the tithes of the members, without suppers, bazaars, auctions, or carnivals. Dedication was set for Sunday, December 27, 1924. At five minutes past midnight that day, Mrs. Tindley died after an illness of 30 minutes.

Laboring on in spite of his grief, and caring for his large brood of children, Tindley built the congregation up to a membership of 12,500, and a Sunday School of 5,000. The church, seating 3,200, was filled three times each Sunday and often during the week. Every New Year's Eve a revival was begun, usually lasting for several

months. The last one ran 10 months.

During one of these revivals, held while Pastor Tindley was carrying on an unremitting fight against vice, a swarthy, heavy-jowled individual made his way down to the altar. He pulled out a revolver and a blackjack, as he stood in front of the Negro clergyman. The crowd didn't particularly notice him until it saw the weapons. There was an audible gasp throughout the congregation, then a breathtaking stillness as the people, transfixed by the expectation of murder, gazed in awe at the scene.

The man lifted the gun toward Tindley—but with the muzzle pointed toward himself. He then handed the blackjack to the minister. Finally he extended his own hand. The preacher took it and smiled.

"I'm a gunman," said the stranger, "and I was sent here by my gang to kill you because of your fight on vice and gambling. I was commissioned either to shoot or slug you, just so I got rid of you and had a chance to escape."

"Well, brother," said Tindley, "what kept you from doing it?"

"I heard your sermon and I realized you had something that I wanted. Instead of killing you, I want you to take these weapons and show me how to become a Christian."

The man knelt at the altar along with a score of other penitents, and

a great wave of emotionalism swept over the crowd as it broke out into spiritual after spiritual, together with shouts of praise.

All kinds of offers and honors came to Tindley, including honorary degrees, but he preferred the humble task of shepherding a flock. More than once his name was submitted to the Methodist General Conference for election as bishop, but he always withdrew it. He was past 80, but was working as hard as ever when one day early in July, 1933, he had a sudden premonition that his work was done. He went home, put his affairs in shape, then journeyed to the hospital, where he spent a week in quiet talks with his children. Finally he called in his youngest son, Elbert, and asked him to take over his mantle as a preacher. The boy, already a minister, agreed to carry on. Then the father turned weakly on his side and pointing to the window said, "I can see my mansion now, my boy, it's as large as the state of Pennsylvania." With that, he died.

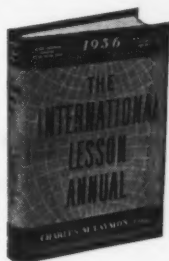
Shortly after his death, the name of his great church was changed to something that he never would have permitted in his lifetime—it was officially christened the Tindley Temple Methodist Church. It stands today on Broad Street in Philadelphia, a witness to the one-time slave and hod-carrier, the Lincoln in ebony, who, by his love won the heart of the City of Brotherly Love.

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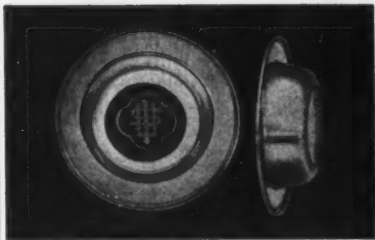
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PRAYER MEETING attendance jumped at Laurel Hill Church at Bridgeton, New Jersey, when ten leaders were entrusted with responsibility for special goals: prayer for sick and shut-ins, prayer for evangelistic services, prayer for the Sunday-evening meetings, prayer for the Sunday school, prayer for increase in membership, prayer for the visitation census, prayer for meeting financial needs of the church, prayer for the young people's work and so on.

DRUG SAMPLES, collected from the offices of doctors and dentists, are being sent to Methodist mission hospitals under a plan started by mission-minded Covenant Church, Evanston, Illinois, by James Palmgren, lay preacher at the church and a staff pharmacist at Evanston hospital. Some drugs are easily attainable abroad, and sending them is not worth the shipping costs. The advice of a physician or pharmacist is important.

NOT ONLY the minister, but the lay people, too, call “from house to house” according to a plan in use at Wesley Church, Worcester, Massachusetts. The KDT Women's Class conducts a regular program of visiting shut-ins under the direction of the church's minister of parish-cultivation. Some 35 women

have volunteered to serve. Each one has a list of persons to be visited and makes her calls periodically. She leaves with the shut-in a card bearing the caller's name and telephone number, with a reminder that Wesley Church is greatly interested in the invalid's welfare.

TIMIDLY AND tentatively, a service at seven-thirty o'clock every morning was started before Christmas at Pleasant Street Church, Waterville, Maine. It was intended only as a spiritual preparation for Christmastide. The weekly attendance has never totaled less than 95. Many young people stop on their way to school.

"THESE THINGS We Believe" was the title of a three-fourths-page newspaper advertisement setting forth ten articles of faith. The creed begins with the statement that "life has little value until it is lifted up and enriched with spiritual meaning" and ends with the declaration that "the time is now here when each of us must take them [such convictions] more seriously and assume a greater responsibility for the maintenance of the spiritual life." Other statements relate to juvenile and adult delinquency, church attendance, Bible reading, family prayers and grace before meals, and daily applications of Jesus' teachings.

Ads in two newspapers were financed out of church funds.

The Church and the Law

This department will digest court cases and decisions pertinent to churches and pastors . . . ranging from the example below to the suit of the aged lady who broke her hip on the slippery stoop of a country church.—Eds.

THE CASE: Trustees of the New Hampshire Conference petitioned to obtain real estate and funds held by Greenland Church, abandoned in April, 1949. The church's trustees declined, declaring provisions of Sec. 255 of the *Methodist Discipline* of 1948 were not binding.

A master made findings in favor of Greenland Church. A Superior Court approved the master's report and dismissed the petition. The case was appealed to the Supreme Court.

DECISION: The Supreme Court decided unanimously in favor of the Conference. It noted that Greenland Church had been incorporated in 1819 as a Methodist Society, stating it would abide by the *Discipline*. The Court held that church law and decisions of church tribunals should be followed by civil courts.

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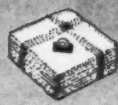


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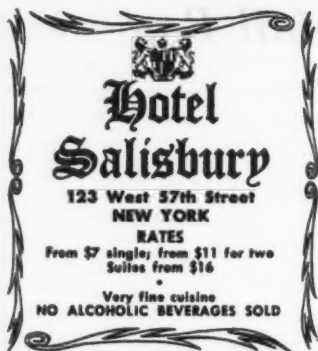
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Preacher Humor

"Give us a chuckle too," pleaded a preacher with whom we discussed plans for THE NEW CHRISTIAN ADVOCATE. "We parsons need to laugh at ourselves now and then—and like to!"

So we've raided our memories and present these bits of homiletical humor (some of them are a bit hoary) as a starter. Now, let's have your contributions.

By the way, that title for this column is tentative. Send us one the editorial staff agrees is better and we will have the Business Manager mail you a five-dollar check.—Eds.



During the World Council of Churches meeting in Evanston, Illinois, a leading figure was Sir Geoffrey Fisher, Archbishop of Canterbury, Britain's primate, famous for his fondness for jokes. A churchwoman was his volunteer driver during the entire session. One day as they were about to enter the car, she handed him a slip of paper and a pen.

"Your grace," she said, "I'd be deeply grateful if you'd write your autograph here on the fender."

He chuckled as he took the pen and started to write, saying, "Lady, if you'd only let me into the driver's seat, I'd autograph both fenders for you."

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A young bride, who had left her roast in the oven at home with the fire on, went to church. Near the end of the sermon, she scribbled a note on the back of a small envelope, and motioned to an usher to take it to her husband, another usher. Instead, he hurried to the pulpit with it and the minister stopped in the midst of his discourse to read:

"Please go home and turn off the gas!"

At the close of a service a stranger joined church officials near the pulpit. The minister was puzzled. He shook hands with the stranger, gave him the hand of fellowship, but added:

"I fear there's a misunderstanding. It was a meeting of the board that I called for."

"That's why I came forward," said the outsider.

"I don't understand," replied the pastor.

"No one here was more bored than I was."

Two ministerial students at Southwestern College, Winfield, Kansas, once conducted a revival in a country church. After altar call, one went to the rear of the church to plead with the unconverted. The young minister at the altar continued to talk and at one point pleaded with the people to come to the church service that was concluded the next night.

"We will have fine music," he said, "and, the Lord willing, it will be my privilege to preach to you." Just at that moment his colleague, who had been engrossed in conversation with an unrepentant sinner, lifted his voice.

"Yes, yes," he shouted, "the Lord help us!"

Though Ephraim, Wisconsin, got its name from the Old Testament, some of its citizens stray from the straight and narrow. One of them, a heavy drinker, was once in Chicago visiting a friend who invited him to attend the evening service at his church.

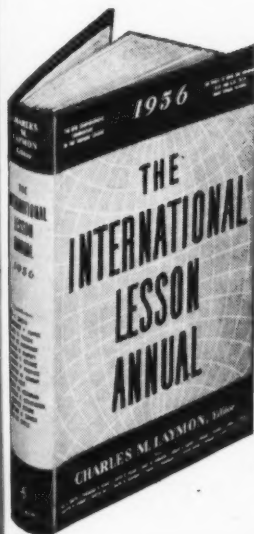
"I don't think I care to go," responded the imbibor, with a pained and guilty smile.

"Come on," coaxed the other, "We have a good preacher. You'll enjoy him."

They went. By chance that night the minister, Dr. John Timothy Stone, preached a thundering sermon that was entitled "Ye Drunks of Ephraim!"

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